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May we pray for downfall of Botha government?

KAMPEN, The Netherlands (RES) — In an article in *Centraal Weekblad* Dr. Klaas Runia reacts to recent calls to pray for the downfall of the present government of South Africa.

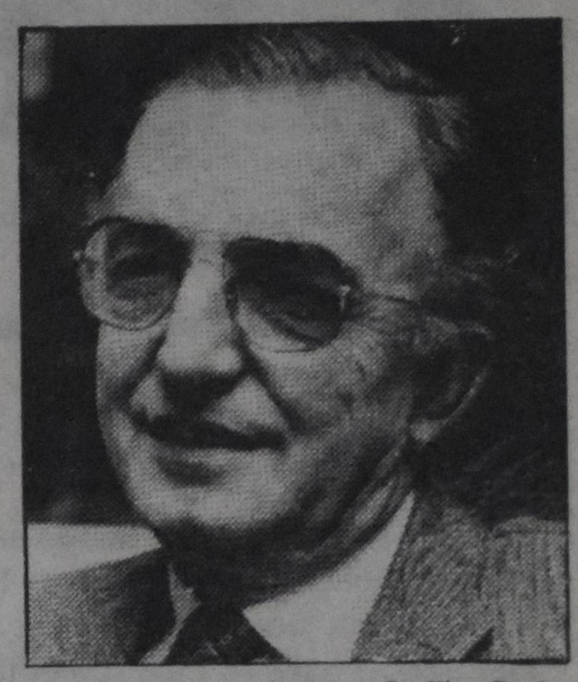
These calls do not issue from revolutionary groups, but from Christian task forces, such as Kairos, and are taken over by no one less than Dr. A. Kruyswijk, who heads the office for foreign ecumenical affairs of the Reformed Churches in The Netherlands (GKN).

Runia cites the recent shift in the interpretation and application of the Dutch *Christian Encyclopedia* (Kok, Kampen) of Paul's words in Romans 13 from the first (pre-World War II) edition to the second (1960) edition. The first edition emphasized the servant task of the government.

As God's servant the government must obey God's ordinances and as the authority on His behalf it should itself be obeyed by its subjects. The authorities may be disobeyed only if they demand that which is contrary to God's Word.

The second edition emphasizes Paul's words "for your good" (Rom. 13:4) and stresses the role of the Christian conscience. A government "for your good" may demand a Christian to do something that conflicts with his or her conscience only if the exercise of its God-given governmental task requires submission.

Continued on page 4 ...



Dr. Klaas Runia

Thinkbit

"Don't you know what fanaticism is? It is overcompensation for doubt."

Robertson Davies in *The Manticore*

Calvinist Contact

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and Lewiston, NY — see page 2

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McBurney versus the Queen

Henry de Jong

TORONTO, Ont. — The Queen has won, this time. The Supreme Court of Canada has denied Lyle McBurney a chance to appeal the Federal Court of Appeal ruling which disallowed the income tax deductibility of parent's voluntary contributions to independent schools.

Three Supreme Court judges heard the application for leave to appeal this ruling last December. Most requests are granted or denied immediately, but in this case the judges reserved judgment.

Once a month, part of this backlog of cases is cleared away. The first clearing date in December failed to resolve the *McBurney* case. January, too, passed without any word from the judges. Finally, in February, the case was laid to rest; the request for leave to appeal was denied.

All those involved in the case are disappointed, of course. The Citizens for Public Justice (CPJ), a Toronto-based organization which works towards the righting of a wide range of injustices, had put a lot of time and money into the *McBurney* case. Many independent school supporters had hoped to get some of their tax money back in the event that the courts finally ruled in McBurney's favour.

Not in vain

Success is more subtle than victory, and judged on those terms the *McBurney* case was no failure. The first, favourable ruling of Mr. Justice F.C. Muldoon on August 24, 1984 was an "eloquent and persuasive judgment for justice." (C.C., September 14) That judgment, though it was overruled, still stands to be reckoned with.

It is significant, too, said Lyle

Continued on page 5 ...

Vander Boom steps down — but not out

Christine McDougall

WESTON, Ont. — In his 26 years as director of the World Home Bible League of Canada, John Vander Boom has seen sweeping changes and phenomenal expansion. After being in business, the World Home Bible League's international office engaged him in 1960 to devote three months to a trial attempt at establishing a Canadian operation.

Early years lean

At the outset, the staff consisted of Vander Boom and his wife, Jo, who was the unpaid secretary and coordinator during the week while her husband was contacting churches and pastors and speaking on behalf of the League. The operation was conducted out of their home in Weston, Ontario.

Vander Boom chuckles as he recalls those lean years. In order to reduce overhead, he welcomed invitations to stay in homes of Christians as he travelled across the country. "On occasion, when I had no invitation to stay in a home, I have slept overnight in the car," he admits.

His challenge to churches was two-fold. He urged them, on the one hand, to use World Home Bible League-produced scriptures in community evangelism. Those scriptures were intially offered free of charge to churches. He also encouraged churches to use the League's elementary Bible study courses as tools of evangelism.

The other emphasis was overseas scripture distribution. "Bible distribution puts us at the cutting edge of world evangelization," he maintains. Canadian churches were challenged to support financially the extensive international scripture distribution programs in which the World Home Bible League was involved.

Continued on page 7 ...

Some pro-lifers also oppose the arms race

Margaret Griffioen

CHAPEL HILL, NC — Five years ago, Juli Loesch initiated Prolifers for Survival, a unique organization which opposes both abortion and the nuclear arms race.

At first Loesch thought of Prolifers for Survival as a group which had a consistent ethic against killing. She now sees it as much more. Calling the peace movement "pro-life on the left" and the pro-life movement "peace on the right," Loesch sees issues on both sides as intricately interrelated. "Over the last few years experience has taught me that each of the peace/pro-life issues radiates out and connects with all of the others, creating links between the two like the energy field around a bar magnet."

A combined philosophy

"I had been involved for most of my life with the [peace] movement," says Loesch. "As I became committed to the pro-life movement, I thought I could account for the differences I then saw between myself and more conservative pro-lifers by saying, 'I see abortion as a *life* issue related to war, the death penalty, etc.; and they see it as a *sex* issue, related to contraception, divorce and so on. I'm against abortion because it's violent, and [the more conservative pro-lifers] are against it because it's sexually immoral.'

"I no longer see it that way .... Is it possible to separate personal and social morality? No — we are social persons! Is it possible to separate *sex* issues and *life* issues? No — sex is where life comes from! And as for having either holiness or justice exist apart from each other — that is clearly nonsense .... The Scriptures say that God's holiness *is* justice."

There are differences

Loesch does not expect the two movements to agree on everything, let alone become an "intergalactic mega-movement." She does hope that the pro-life and peace groups will share speakers, literature tables, teacher

Continued on page 5 ...

In this issue:

Focus on medicine p.9
Ian Hunter concludes his article on human rights p.11
Bernard Zylstra — In Memoriam pp.12,13
Reformed alphabet soup p.15

Calvinist Contact

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Editorial Assistants: Marian Van Til, Henry de Jong
Accounting: Willy Suk-Kleer
Advertising: Shirley Mulder
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Editorial

Feel free to be angry to be free

It is a sobering thought for me, but I believe that every parent inflicts some damage on his or her child which the child does well at some later time to come to terms with. I fully expect my children to have to face something undesirable in their life that I had a hand in placing there. All of us being imperfect and sinful, it is bound to be so.

Parents tend to shape or try to shape their children in their own images. Fortunately they do not entirely succeed. The child inevitably turns out different than the parents had imagined. Sometimes this difference is for the better, sometimes it is for the worse; quite often it is neither better nor worse — it is just different.

Faithful to the calling

Parents are called upon by Scripture to clearly show the path on which their children should walk. But that path is not to be confused with *the way* children should walk on that path. The parent's walk is not the child's walk, nor is the time of the walk and the segment of the path the same. Every child (I am using the term "child" in the broad sense of offspring, without indicating age) has a calling to decide how he or she should walk on the path of obedience to God. More fundamentally, every child has a calling to decide whether he or she *will* walk on that path.

When a child becomes a parent, his or her troubles with his or her own upbringing may not be over. The longer it takes to rectify what parents have done wrong, the more painful it usually becomes. But the pain should not stop the adult child from seeing the matter through. It may involve confronting the parent with the problem. Sometimes the growth can take place without it.

Marriage is another cauldron of human shaping that often requires attention at a later date. Even the best of marriages have a way of developing bad trends, harming the partners one way or another. When the channels of communication do not remain open, corrections will not take place.

Let anger flow

Whenever there are unattended problems, the victim of these problems tends to build up anger. Anger is a strange emotion. As Christians we have a problem with anger. The one who feels the anger develops feelings of guilt about the anger within, and the persons on whom the anger is vented think the anger is unjustified, inappropriate for the immediate circumstance and sinful.

It is better, however, to see the anger as a necessary catalyst for change and growth. It may be hurtful and destructive of the peace of the moment; at heart, it is the best thing that could happen to the relationship.

But the frustrating thing about this long pent-up anger is that it does not quickly disappear. A good dosage of anger accompanied by the desire to rectify what has gone wrong needs time, a lot of time to be convinced that change has really taken place. Such anger does not like cheap solutions. The person who feels the anger finds relief in the outpouring and is not about to crawl back into the former shell of oppression.

Another thing must be noted when anger comes out. It is incredible how much the person who is angry can still love the object of his or her anger. But this love must never be taken advantage of. How honest are we as Christians when faced with the anger of an oppressed brother or sister, son or daughter, wife or husband? How humble are we as we realize the hurt we have caused?

It's so easy to manipulate the situation. On the surface of things, the angry person is the sinner. We can play the martyr very easily. We can manipulate the love requirement, even the obedience requirement. But there is One who sees right through us, and knows that we are playing games with one of His creatures. He knows we are covering up the reality of our wrong habits and attitudes that have caused an image bearer of God to scream out in justified pain.

If you love me ...

While allowing the anger to come out in the other person, the one at whom the anger is directed has to set the other person free. A new relationship has to be built out of the ruins of the failures of the previous one. Perhaps the initiative of how and what has to come from the oppressed one this time. There is a saying: "If you love something, set it free. If it comes back to you, it's yours; if it doesn't, it never was." Only in a climate of freedom can true love flourish.

This freedom is not outside of the requirements of the law of God, of course. No one is free to do whatever he or she pleases. But it is a horizontal freedom. No other human being can lord it over any other human being, no matter what societal role he or she plays. Societal roles such as father and mother, husband and wife, boss and worker have a specific task-oriented kind of "lording," but they do not provide the excuse for ownership of any person.

To manipulate the title of a modern play: No one is the child of a lesser god.

Letters

Fight consumerism on Sunday

While reading in *Calvinist Contact* about presentations and petitions to the government about keeping stores closed by law, and getting signatures and sending cards by well meaning Christians, I can't help but get a feeling of "deja vu."

Once again the Christians in Canada are not in the vanguard, addressing prophetically the burning issues of our times. They are merely getting alarmed a little about a process of secularization which has been there for a long time. Trying to stop this process with a few petitions about Sunday observance to pragmatic politicians who rule by majority, is in the long run a waste of time, money and energy.

I am reminded of a course I took at York University, on Canadian Studies. We had to read a book called *The Revenge of The Methodist Bicycle Company: Sunday Streetcars and Municipal Reform in Toronto, 1888-1897* by Christopher Armstrong and H.V. Nelles (Peter Martin). The book shows how almost all the churches of Toronto rallied together with a lot of energy, publicity and public plebiscites during municipal elections, trying to stop streetcars from running on Sunday. They met with considerable success at first, but eventually the inevitable happened; i.e., streetcars began running on Sunday.

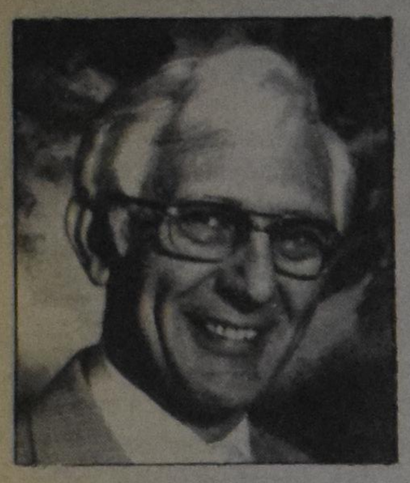
The same will happen with stores being open on Sunday.

The great industrialists have been and still are operating their factories seven days a week, and 24 hours a day, when it is deemed profitable. They'll even pay double time and a half on Sunday, when it is profitable. Big merchants especially chain stores, have been and are operating on the same principle — the profit motive is their no. 1 god. When it becomes profitable to be open on Sunday, they'll be open. Secularity wants to claim all of life, and when it has 6/7th, it's fairly easy to conquer the last 1/7th.

Christians would be wiser to confront secularization, which in consumerism reduces all of life to a marketable item and to emphasize the weightier matters of the Law, such as justice, mercy and peace. Let us open restaurants on Sunday and serve free soup to the needy, offer free mercy work, give all Sunday overtime money to World Relief. Let us on Sunday provide shelter for the homeless, a haven for the lonely, with a worship service in the middle of the week right in the middle of the mall, for nightshift workers, weekend workers and homemakers and the unemployed.

Eventually the great Babylon of

SKYLIGHTS/WILLIAM R. RANG



The answers we seek to the complex questions of life are indeed available to us. They come to us as our love for the Lord grows.

Reflections on knowledge

Somewhere I read about a philosophical father who came to the conclusion that the peak of human knowledge must lie between the ages of four and 18. At the ripe age of four we know how to ask all the questions. At the tender age of 18 we have all the answers. When we were four, our fathers were fortresses of knowledge and wisdom. When 10 years old, our fathers still knew a lot, albeit their knowledge and understanding were a bit ancient. When we were 18, our fathers knew nothing. We knew it all. Yet when we became older, we may often have wondered what our father would have said or thought of a certain situation.

Time and again I am amazed at the fact that spiritual growth is quite different than that. When we grow in faith, we turn away more and more from ourselves. We begin to trust Christ more and ourselves less. We begin to depend much less on our own knowledge and understanding and more on Him.

The Christian life, I have experienced, really is a moving from strength to strength. The more we move, the more readily we see that we are nothing at all. All the treasures of wisdom and knowledge are indeed hid in Christ. (Col. 2:3) Thus we learn that the more we know, the greater we realize that we know less. Our own resources are not sufficient. When we were 18, we had all the answers, but having become older, we know that these answers were mostly wrong. They had been obtained from the wrong source. We learned not to rely on our own understanding. (Prov. 3:5)

Beautiful, isn't it; the more we know our Saviour, the more we know that HE has all the answers. No wonder that the apostle wrote with a deep sigh, "If anyone imagines that he knows something, he does not yet know as he ought to know." (1 Cor. 8:2)

But there is more. The answers that we seek to the complex questions of life are indeed available to us. They come to us as our love for the Lord grows. There is indeed a relationship between wisdom and loving Him. Yes, when we love more, we know more. When we love more, we argue less.

Lord, increase our love!

William Rang is principal of the Christian school in Dunnville, Ontario.

Longer Letter

Into the "realm of liberalism?"

Calvinist Contact has notched itself yet another step into the realm of liberalism; into assimilation with worldly thinking. I refer to your movie critic's recent recommendation of a film, *Murphy's Romance.*

Over the years, my movie viewing has tapered off considerably because of my increasing disillusionment over what has been available on the big screen. Therefore, Marian Van Til's critique rekindled some hope that there still existed a movie worth seeing. However, her glowing analysis faded into great disappointment by the time the story ended.

Sure, this movie was probably a tame romance by worldly standards. Nevertheless, Van Til failed to report some of the subtle, underlying sinfulness, evident throughout the entire film, areas in which we as Christians cannot compromise.

Are we to condone?

For instance; are we to condone casual sex? The sexual innuendos and suggestions were constantly put before us. Even the ending; which normally gives the viewer a lasting impression and moral, saw the hero being invited in for supper and breakfast.

Are we to condone occasional misuse of the Lord's Name? Swearing and coarse language was indeed evident.

Are we to condone divorce? The so-called broken-up marriage in this story was handled in a frivolous manner.

Are we to condone birth control for teenagers? Well that's the advice given, in all sincerity, to one of the female characters.

Are we to condone the presence of alcohol as a main ingredient for good times at a party? The beer and liquor certainly was flowing at the party in this story.

No compromise

On top of all this, none of the characters ever affirmed a belief or lifestyle [consonant] with that of our Lord and Saviour, Jesus Christ. By endorsing this movie, you are treading on dangerous ground. An open, honest evaluation, I could have accepted. But not when you say that a little bit of this and a little bit of that is okay. We cannot compromise our Christian way of life.

As for *Calvinist Contact,* if you continue in the direction of the change that you wish your paper to take, then please change the name also. The Christian content of years past, is fading fast.

Louis Andela,
Caledonia, Ontario

Marian Van Til responds

Dear Mr. Andela:

Though you letter is quite critical of me, I appreciate your taking the time to react to one of my *Cinema Summaries.*

I am uncomfortable with your use of the term "liberalism." It seems easy these days to label as "liberals" or "conservatives" anyone to the left or right of the position(s) we hold ourselves, thereby making ourselves the norm. That is a less than charitable way to treat brothers and sisters in Christ. It betrays a refusal to learn from (or eventually to even acknowledge any legitimacy to) those with whom we disagree, and it makes it easy to become smug, believing we are filled with biblical zeal for the truth.

Tension

I certainly agree with your allusion to the fact that for the Christian there will always be (*must* be) that tension between seeing and hearing things we can't approve of all around us, and maintaining a certain distance from those things. In that light, I'll make other comments.

You knew when you went to see *Murphy's Romance,* as I did before I saw it, that it is not a "Christian" movie; nor are the vast majority of movies available. Christian movie goers must accept that as a given (until more Christians start making movies from a Christian world-view) and not expect a secular movie to be something it can't be — that is, illustrative of a Christian world-and-life view.

There are, despite that, often elements in secular films which we can endorse, and situations and viewpoints presented that we need not be afraid to admit we can learn from.

Not endorsement

Christians must learn *how* to watch movies, however. The mere presence of elements such as alcohol at parties, divorce, pregnant teenagers, etc., does not mean automatic endorsement of those things by the filmmaker (nor by those who watch the films). If you recall carefully, you should realize that, e.g., the director of *Murphy's Romance* did *not* advocate "alcohol as a main ingredient for good times at a party." It was obvious that the errant ex-husband's indulgence was not condoned by the film. The main

Continued on page 4 ...

Secularity or Consumerism will fall, as Revelation 18 points out, and all the merchants of the earth will weep. (Rev. 18:11) Only those strong in Christ will be able to stand. Ultimately that goal must drive us, as Christians, seven days a week, at the risk of going financially broke in the present.

We are fools for the Lord, redeeming the time as the days are evil. (Eph. 4:16,17)

Joe Reitsma,
Bowmanville, Ontario

Criticism not unloving

Please allow me to respond to Dr. C.G. Winder's letter (C.C., March 7).

Dr. Winder takes issue with my stand against (1) Dr. Rem Kooistra's theistic evolutionism and (2) my calling Dr. Kooistra unloving, for suggesting that Jews worship the same God as Christians.

Dr. Winder thinks that I am in danger of becoming unloving — to back this up he quotes various texts: "Speak not evil one of another brethren ..."; "Follow peace with all men ...." "But avoid foolish questions ...." At the same time Professor Winder would push his version of theistic evolutionism to C.C. readers.

Let me begin by saying that I appreciate Dr. Winder's frank and honest opinions, we have talked and debated about these things for some time. We can't agree, but I always knew where he stood. Such is not the case with Dr. Kooistra.

Was Peter being unloving to his fellow Jews when he said, "For there is none other name (Jesus) under heaven given among men, whereby we must be saved."

Yes, certainly it was unloving for Dr. Kooistra to suggest that Jews worship the same God as Christians. I repeat: Without Christ there is no hope for Jew or Gentile.

Engbert vander Werff,
London, Ontario

Pontius' Puddle

DOES IT BOTHER YOU THAT YOUR CONGREGATION'S GIVING AND ATTENDANCE ARE DOWN, THAT YOUR CHRISTIAN EDUCATION PROGRAM IS A SHAMBLES, AND THAT OUTREACH HAS COME TO A VIRTUAL STANDSTILL?
NOT REALLY. THE WAY I SEE IT, DIFFERENT CHURCHES HAVE DIFFERENT GIFTS.
SO WHAT'S YOURS?
YAW-W-WN. A HIGHLY DEVELOPED SENSE OF APATHY.

News

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William Van Geest

Budget: Universals and burden-bearing

Finance Minister Michael Wilson's mathematics trimmed the budgeted federal deficit to $29.5 billion but the details have observers wrangling over his emphasis on tax increases rather than government spending decreases.

The budget speech puffed that 70 per cent of deficit reduction will come from cuts in government spending and 30 per cent from tax increases. That certainly will not be the case for fiscal year 1986-87 — the figures are based on the next five years. We can welcome Mr. Wilson's developing interest in five-year planning but it's only accurate to say that the *rate* of growth in government spending will slow this year; spending will increase four per cent to $116.7 billion. Most of the increase will be driven by higher payments of interest on the rising public debt, eating up one in every four dollars of federal revenue.

No balance

Canadians could not expect a balanced budget. In the short-term, Wilson relied on tax revenues for trimming purposes. The $670 million reduction in expenses includes cutting departmental operating expenses by $500 million, salary reductions for MPs and senators, but also cuts in federal job and training programs. Much was made of defence "cuts," but in fact, the defence budget will increase 2.75 per cent on top of increases made to adjust for inflation.

Cold cash will roll in from personal income tax increases with a three per cent surtax, regardless of income. The one per cent increase in federal sales tax will hit low income earners the hardest, the bite eased only slightly by sales tax rebates for them and earlier receipt of child tax credits.

The three per cent general surtax on tax payable by corporations takes effect later than the personal increases and will replace a current five per cent surcharge on large corporations. Although exemptions for manufacturers are eliminated, corporate tax rate reductions by three per cent will be phased in. The net result of all these changes will be a small increase in corporate income tax revenue.

This budget reduces the deficit mainly through universal tax increases. Wilson did not address unemployment in the budget speech and attempted to put to rest concerns about social programs, promising a review next year but also pledging to maintain "universal access."

Another way

Citizens for Public Justice submitted a contrasting budget proposal before budget day, emphasizing social development and job creation, when Wilson was still sharpening pencils. It provided for a guaranteed annual income for poor Canadians, job training, counselling, low-cost housing construction, and creation of over 250,000 socially useful jobs without increasing the federal deficit. This budget shift would be paid for by progressively-scaled tax hikes on corporations and wealthier Canadians and by holding the line on non-statutory expenditures. The creative proposal urged the volunteer sector to play a key role in addressing social and economic problems and that richer persons, corporations and banks contribute their "fair share." It won the support of leaders from a variety of evangelical and mainline churches.

Clearly, there is room for both spending cuts and tax increases. Doing justice will require both time effort and dollar expenditure. The scope for cutting expenses is limited, however. Debt servicing charges are fixed. The federal government is also committed to transfer payments of about $20.5 billion annually to the provinces for medical programs and education.

Streamlining possible

The social envelope is not untouchable. The government need not adhere to universality in all the current social programs — family allowance, for example — in order to maintain an adequate safety net. We could streamline existing programs by creating a guaranteed annual income as the primary assistance to which there would be universal access. Tax and other budgetary measures could provide incentives for persons, associations and churches to take up responsibilities in addressing social needs. If Canadians really do begin tackling universality in earnest, we won't hear again about Hindu adherents in India having to do away with sacred cows, will we?

Moving away from universality would only be a short-term attempt at solutions, however, while Canadian government expenditures increase faster than productivity. Governments are not responsible for putting us all to work. They can reward stewardship though. Now we have universal tax increases. Perhaps next time, when the finance minister slips on new shoes for budget delivery, he could come across with a targeted restructuring of corporate taxes respecting performance in job retention and creation.

Gus Polman is the Christian Farmers' Federation's Edmonton-based Development Education Co-ordinator.

May we pray for downfall of Botha government?

... continued from page 1.

Civil disobedience allowable

This alternative emphasis in the interpretation of Romans 13 makes it possible to show a measure of sympathy for those who call for civil disobedience and symbolically refuse to pay part of their taxes, as is done by a number of Dutch theologians and others. Although there may be tension between this attitude and Romans 13, says Runia, it does not openly conflict with Paul's words.

Runia has greater difficulty with the call to pray for the collapse of the present South African government. There are practical questions. Suppose it would fall, what would take its place? It might be a worse (far right-wing) government. It might also create a power vacuum, evoking all kinds of violent explosions.

Botha not satanic

Runia fails to see how such a prayer can agree with Romans 13. Paul did not pen his words because there was such a friendly Caesar (Nero) on the Roman throne. Certainly the Botha government may not be equated with the beast out of the earth, the radically anti-Christian power in Revelation 13.

To what extent non-whites and others in South Africa feel they have to resist the Botha government is to be left to their conscience. Runia wonders whether it would not be more in harmony with Romans 13 to pray for the conversion of the South African rulers, that is to say, that they will indeed be God's servants for the good of all people in South Africa.

Twosome to become threesome?

HOEKELUM, The Netherlands (RES) — The Evangelical Lutheran Church in The Netherlands has asked the Reformed Churches in The Netherlands (GKN) and The Netherlands Reformed Church (NHK), to be admitted as a participant in their Together on the Way (Samen op Weg) reunion process. The historic decision to make this request was taken by the 36-member Lutheran Synod meeting here in November 1985.

Less than 30,000 in number, the Lutherans have always been a minority in The Netherlands yet they operate their own seminary in Amsterdam. They already make use of the common hymnal of the GKN and NHK and are a full member of the Dutch Council of Churches. In 1968 they entered into an understanding with the Roman Catholic Church regarding baptism. Trigger for the decision to join the reunion process was the desire to be more fully involved in Dutch church life.

Marian Van Til responds

... continued from page 3.

characters, whom the film presented as people of integrity, did not participate in that indulgent "enjoyment" and in fact, frowned upon it.

Nor do I agree that divorce was treated frivolously in the film. The viewer saw some of the very difficult consequences of divorce as well as the struggle the divorced wife had re whether to allow her adulterous ex-husband to stay with her and their son. The teen-aged girl who bore twins, a victim of a one-night stand and a confused and naive child herself, would hardly profit at that point in her life from sermons on sexual purity. While *we* would want to counsel her to carefully re-evaluate her sexual conduct, the reality is (apart from a redirected life in Christ) that she would continue to produce children she can't cope with and doesn't want if she were not informed about birth control. Which is the greater "evil?"

Different values

As for the implied sex outside of marriage between the two main characters, that is certainly one area where we must know that secular filmmakers (and most other people, for that matter) are not going to share our values. One cannot presumptuously or self-righteously assume, however, that unmarried adults who love each other and become involved in a sexual relationship (though not meeting biblical norms for sexual conduct) are not capable of integrity in any area.

I stand by my opinion that *Murphy's Romance*, while not going down in cinema history as great art or as a Christian movie, is a humorous film that appreciates integrity and honesty and can be profitably seen by discerning Christian viewers.

Cordially,
Marian Van Til

Christian schools attract many non-Christians

GRAND RAPIDS, Mich. (RES) — The January news bulletin of the Reformed Churches in The Netherlands (GKN) reports that declining church statistics in The Netherlands are not reflected in the number of students attending Christian schools.

Although the GKN has lost five per cent of its members since 1975, enrolment in Christian schools (Protestant and Roman Catholic) continues to climb. Enrolment in Christian schools at the elementary level is greater than in the public schools.

This blessing of students from non-Christian families is not without its drawbacks, for the non-Christian presence drastically changes the character of the school. Particularly the influx of children from Muslim families of immigrant-labourers from Turkey and Morocco makes it more difficult to maintain the schools' Christian identity.

The problem is exacerbated by the fact that those native Hollanders who have severed their ties with the church or have become non-active church members but continue to send their children to the Christian school give little moral support to the school.

The question now is: How should a Christian school with its unique Christian identity, relate to Muslims and to mere nominal Christians?

In an effort to be of help, the GKN general synod has decided to appoint a person to prepare educational materials for the encounter with Muslims in education and related activities.

News

Christian business people get "positive re-enforcement"

Dick L. Kranendonk

BURLINGTON, Ont. — It is hard to imagine a Holiday Inn ever having been exposed to the kind of singing produced by the 180 participants at this year's convention of the Reformed Christian Business and Professional Association (RCBPA) held March 3-4. Right from the opening rousing rendition of "O Canada" to the closing hymn, and all the spirited hymn singing in between, stand out as special features of this annual event.

Masterminded by RCBPA Executive Director Arend Kersten, the agenda was crowded and varied, with enough seminar options and opportunities for social interaction to generate enthusiasm and to seemingly guarantee the satisfaction of the most discriminating participant.

The March 3 after-dinner speaker, former professional hockey player Paul Henderson, made his audience reflect on the grace of God, manifested in so many ways in his life and theirs. He challenged his listeners to set aside time, preferably at the start of each day, to spend with the Lord in scripture reading, prayer and meditation, and to share their faith with others, reminding them of the consequences for those who deny their Lord before others.

The next morning, Ed Vanderkloet, Executive Secretary of the Christian Labour Association of Canada (CLAC), asked in an address, "Does the Bible tell us how to conduct our business?" and answered it by saying both "yes and no." He presented an historical outline of Western European Reformed Christian thought on this as expressed in biblical principles and biblically-derived principles. His conclusion was that Scripture does not precisely spell out how we should conduct our business, but it gives clear direction as to how we should respond to God and act towards our neighbour. He challenged us to be renewed and transformed in the Lord, and to act accordingly.

The next speaker, Dr. Theodore Plantinga, Professor of Philosophy at Redeemer College, Hamilton, Ontario, provided his audience with a framework to apply to part of the business cycle, while elaborating on his topic "Do business people know what they are doing?" Yes and no." The present were relieved to find out that philosopher Plantinga was able to respond in the affirmative. He made the point, however, that business people often do operate by intuition and gut feel, and he offered an approach similar to the three phases of scientific thought: 1) pose the proposal or hypothesis, that is, come up with a creative business idea or product, 2) examine and test the proposal, i.e., is the idea or product legally, ethically and financially feasible, and 3) test proposal in the laboratory, i.e., test the product in the market place to be rejected or accepted.

The afternoon agenda offered a choice of four seminar/workshops. Rev. Graham Tucker spoke on the topic "Christianity in the workplace." He heads the King-Bay chaplaincy that ministers to the business and office people in the heart of Toronto's financial district. That chaplaincy's focus is the bridging of the gap that often exists between religion and faith and the workplace.

Dr. Tucker believes that his theology shapes his values which in turn govern his actions and behaviour. He has found it far more effective to approach the workplace with the values derived from Scripture, rather than using ecclesiastical or doctrinal terminology which can follow later, once receptivity has been established. His approach represents a surprisingly practical application of biblical principles that warrants further review and discussions in Reformed circles.

During the annual business meeting, the group's financial situation ("deficit financing" for 1986), the need for enlarged membership and the general direction of the association were discussed. Members wished to continue the course previously adopted, and to intensify group actions and Chapter activities.

During the business meeting, a number of spouses participated in a workshop led by Jessie Cooper on the subject: "How to live with a workaholic spouse."

The convention concluded with a banquet and an inspirational address by Rev. Brian Stiller, Executive Director of the Evangelical Fellowship of Canada.

Participants felt that both the seminars and the social interaction had been "positive re-enforcement" for them and led to their resolve to meet one another again in local chapter settings while looking forward to an even better event next year.

McBurney versus the Queen

... continued from page 1.

McBurney after hearing the final verdict, that the Supreme Court reserved judgment for this later date. That indicates that they saw some merit in his case. He feels there is a good chance that the Supreme Court finally succumbed to the pressures of a very heavy case load and denied appeals to all but the most pressing cases.

The New Charter of Rights is the principle source for this flood of court cases and appeals.

The case of *McBurney v. The Queen* has given the cause of independent schools some very good exposure, said McBurney, so he is not terribly disappointed in the outcome. There are other avenues to explore; other points of law could be taken to the courts and a political solution remains a possibility.

On to Ottawa

The Federation of Independent Schools in Canada (FISC) has been working towards such a political solution for some time already. The Federation speaks on behalf of more than 200,000 students enrolled in independent schools in Canada.

In a brief to the Federal Government, last year, FISC proposed a couple of possible amendments to the Income Tax Act which would allow parents of children in independent schools to deduct tuition payments from taxable income.

The Federation's strategy for pushing this tax reform has three prongs: visits to their MPs by its members, visits to MPs in Ottawa by the Federation's Capital Committee, and ongoing consultation with the Minister of Finance's office.

FISC has found that there is some sympathy for its issue, but that there needs to be much more political pressure before action is taken. So the challenge remains.

Harris, Grant honoured with Grammy Awards

LOS ANGELES, Calif. (EP) — Amy Grant's crossover album "Unguarded" and the Larnelle Harris record "How Excellent Is Thy Name" received top gospel honours in the recent Grammy Awards presentation.

Grant, whose album was the first gospel album to cross over to Billboard's pop chart, beat out rising Gospel star Sandi Patti for best female gospel performance; Harris was honoured for best male gospel performance.

Sandi Patti wasn't shut out of the Grammy awards however. She and Larnelle Harris received a Grammy for "Best Gospel Performance by a Duo or Group, Choir or Chorus," for their collaborative effort "I've Just Seen Jesus."

Some pro-lifers also oppose the arms race

... continued from page 1.

resources, invite each other to their conferences, keep prayer vigils and public rallies together and find in each other sources of renewal.

Prolifers for Survival is involved in three main projects. The first, is Lifeworks, a national conference to be held in Chapel Hill in October 1986 and April 1987. Lifeworks will help train people to work at combined peace and pro-life projects in their own communities.

The organization also publishes a bi-monthly action packet combining the two issues and providing resource materials to create "peaceful pro-life alternatives."

A third project of Prolifers for Survival is providing leadership training programs. They are three-day courses designed to help churches and local action groups target peace and pro-life issues in their communities.

For more information write: Prolifers for Survival, P.O. Box 3316, Chapel Hill, NC 27515. (To our knowledge, there are as yet no chapters of Prolifers for Survival in Canada).

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Church

Marian Van Til, page editor

Pastoral Pondering

A missionary prayer

Bill Thornburg

OUR FATHER WHO ART IN HEAVEN, we are all your children — red, yellow, black and white. Your love is not bound by the artificial markings of a map or shackled in the chains of hatred and prejudice. You are the Creator and Redeemer of a world rich in diversity but united in its need for salvation.

HALLOWED BE THY NAME. Let your name be praised from grass huts deep in the rain forests of Africa to penthouses rising above the New York City skyline. Let all the peoples of the earth, from the land of the rising sun to the coffee plantations of South America, bring glory and honour to you alone.

THY KINGDOM COME where peace and love prevail, where all know you as Lord, where justice forms the foundations of the world as it was meant to be.

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN. Help us to serve you with hearts as willing as the angels, not begrudgingly or out of a sense of duty, but with rejoicing and gladness.

GIVE US THIS DAY OUR DAILY BREAD so that we might have the strength to accomplish the tasks you have assigned to us today as we work to bring about your Kingdom. Help us not to worry about our future needs but give us peace, knowing that as our Father you will graciously provide for us, your children.

AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US. When those to whom we minister take advantage of us, insult us, steal from us, or stab us in the backs, give us the grace to forgive them and to renew our efforts to bring to them the Good News of your Kingdom. For all these sinful deeds, and more, we have committed against you, our Father, but have been forgiven through Jesus Christ.

AND LEAD US NOT INTO TEMPTATION, knowing the weakness of our wills in the face of the myriads of pleasures this world has to offer. Help us to keep our hearts focused on Jesus and our minds on the work of your Kingdom.

BUT DELIVER US FROM EVIL lest we be ensnared by the evil one and diverted from the tasks you have given us to do.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY FOREVER. When it looks as if Satan has made this world his kingdom, when it seems as if your power has failed and the world gives glory to anything and anyone but you, give us the faith and the courage to proclaim Your name above all as the Lord of Lords, the King of Kings and the Saviour of the world.

AMEN.

Bill Thornburg is a Christian Reformed missionary to Nigeria.

One in the Spirit: Confessions of a Christian Reformed organist among the Anglicans

Marian Van Til

I love the Christian Reformed Church. I feel a deep affinity for that church (I even read the **Yearbook** in my spare time!); that love was instilled by my father, an amateur theologian, church observer, critic and Reformed Christian.

So how has the fact that I have spent every Sunday morning since September 1981 at Anglican churches (and other periodic stints in the last 15 years with Lutherans and Methodists) effected me?

The most frequent reaction I've gotten to my being a music director in non-Christian Reformed (much less non-*Reformed*) churches has surprised me: it has been a non-reaction.

I expected some hard questions from members (if not elders) of my church when I concluded four-and-a-half years ago that I had to look for an organist position outside of the Christian Reformed Church. Those questions never came. (Granted, mine is not a unique position; there are three other CRC organists in this community who work outside the CRC.) The hard reality that led me to the Anglican Church was a financial one. Since then, other important factors have added themselves to why I have continued there.

I couldn't have known then that my association with the Anglican Church, which began that Fall of 1981, would be the source of some of the most spiritually enriching and spiritually frustrating times in my life, and that it would rekindle my love for my own denomination. God's hand in it all is now very obvious to me.

Why Anglican?

There are a number of Christian Reformed musicians working in Anglican (Episcopal) Churches. The attraction, I think, is primarily that unique Anglican blend of quality music, dignified liturgy (the substance of which comes from Scripture), and the use of rich symbols in liturgy, vestments, and architecture.

While it has been my experience that all those things enhance worship, and I am disturbed that in so many parts of the CRC such things are believed to have little or no value (though that's changing), I knew that my spiritual maintenance would also depend on hearing vital, biblically-based sermons.

Institutionalized religion

My "Anglican experience" has two parts, really.

The first three years I spent at one of the oldest parishes in the area — connections to Laura Secord and all that. It was an historic but tiny church, gasping for life. Average Sunday attendance was 30 people. The reason for that seemed so obvious to me, but eluded its priest and many of its people. I became more and more frustrated as week after week I heard sermons challenge the congregation's political and social views but seldom from a biblical perspective, and never in a way which integrated true faith with life.

Discussions that I engaged in with the priest saddened me.

His Bible *knowledge* couldn't be faulted; his interpretation of that knowledge was appalling but understandable when one has concluded that Scripture and church tradition are of equal importance. (Incidentally, the priest whom I talked with when I was hired, unfortunately moved to a new community a week after I started the job.) I began to wonder why the small core of faithful parishioners there still came to church; I knew I wouldn't if I were in their shoes, so I admired their tenacity. I began to understand the pull that institutionalized religion can have. Many members knew, if vaguely — and they *cared* — that things were not like they should be, but they couldn't put a finger on what was wrong: they had no tradition of home Bible reading and biblical preaching which would have made them long for the spiritual food they weren't receiving and which would have allowed them to far better evaluate what they were fed. The choir members — a few of whom had become personal friends — knew how I felt, shared some of my uneasiness, but could not at root understand it. Therefore, essentially I remained an outsider, hired to do a job there.

Re-evaluation

My very uneasiness and frustration, and working alongside people with attitudes and lifestyles that differed somewhat from my own, forced me to constantly re-examine *my* faith and the church traditions I took for granted. Such a re-examination could only result in growth.

It may be convenient for us still rather austere Calvinists to conclude that a church gets in such a predicament when it places more emphasis on "form" than "content."

My experience in another Anglican Church proved that to be very wrong: If people are carefully fed from the Word of God, the liturgy, vestments, symbols, stained glass, music, frequent celebration of communion and posture of worship greatly enhance that worship.

As I felt the church I just described sink further toward financial and spiritual crisis, I knew that I had to leave. I heard of a nearby Anglican church where there was "renewal" going on and they

Continued on page 8 ...

Church News

Christian Reformed Church

Called

— to Calvary, Flamborough, Ont., Rev. Albert Driese of Palmerston, Ont.

Classis meetings

Classis Toronto will meet in regular session on May 22, 1986, at 9 a.m. in the Alliston, Ont. CRC. Deadline for agenda material is March 31.

Henry Lunshof, Stated Clerk

Classis Hamilton will meet in regular session on May 14, 1986, at 9 a.m., in the Trinity CRC, St. Catharines, Ont. Deadline for agenda material is 12:00 p.m., April 7.

Adrian Dieleman, Stated Clerk

Classis Quinte will meet in regular session on May 13, 1986, at the Maranatha CRC of Belleville, Ont. Material for the agenda should be received by April 7.

Peter De Vries, Stated Clerk

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Ten ways to get children better acquainted with Bible characters

Evelyn Witter

The new teacher's attendance records showed a steady increase Sunday after Sunday. Other teachers throughout the Sunday school took note and wondered.

When asked how she interested her pupils so much that they didn't want to miss a single Sunday, Mrs. Swanson said: "All ages of people are interested in people. I've found that the Bible can be taught — and reviewed — most effectively through its interesting characters. They are challenging, and they need to be presented as 'our teachers,' which they are."

Mrs. Swanson used a variety of class-stimulating techniques to increase her pupils' acquaintance with Bible personalities. Here are 10 of them:

Lookups on what the Bible says about one of its characters: This technique is good for introducing a Bible person or series of persons having a common characteristic.

With the help of a concordance, the teacher prepares slips of paper or 3" by 5" cards. Cards are preferred, as they can more easily be filed for again-and-again use in lesson introduction and in review. On each of these the teacher writes in his or her own words a different Bible truth, leaving a blank space (a broken line with as many segments in the line as there are letters in the word for pupils to fill in). The missing word is the same on each card.

As class begins, the teacher gives a slip to several or all of the pupils and asks that they fill in the blank (with the help of their Bibles if necessary) in three minutes. Here are two examples:

1. In Luke 12, Jesus told the story of a man who was considered rich because he accumulated treasures for himself, but who had not bothered to get the things which God knows are important. God called him a _____.

2. Some people hate to be corrected; they do not want instruction. But the Bible, in Proverbs 15, refers to the person who "despiseth" instruction as a _____.

Pupils or teacher then read the slips with the word "fool" filled in. This is an effective beginning for any lesson on the foolishness of not obeying an all-wise God.

Who-am-I-Game; All of Mrs. Swanson's pupils sit in a circle except "It" who stands in a circle in the centre. "It" gives one statement at a time about him- or herself — a Bible character — and after each statement asks, "Who am I?" The one who guesses the right character gets a turn to be "It."

1. "It" might tell facts like these:

I am the third son of Adam and Eve ... I was born after the murder of Abel ... Enos was my son .... I loved to be 912. (Seth)

2. My wife's name is Salome .... Our two sons are James and John .... They used to help me in the fishing business and in the mending of the nets .... One day Jesus called them to follow Him, and they did. (Zebedee)

The pupil who is "It" the most times in a given period receives some class privilege like passing supplies or choosing a favourite hymn.

Quizdowns are especially popular in Mrs. Swanson's class for the reviewing of Bible characters studied during the previous quarter.

For a Quizdown the class counts off by twos. The ones stand on one side of the room and the twos on the other. If a pupil answers correctly, he or she may remain standing. If she does not know the answer, she takes her seat, and the question is passed on to the other team. The last one to remain standing not only makes his team the winner, but he has the privilege of preparing the questions for the next Quizdown.

Here are four questions prepared by one Quizdown winner:

What was the name of young David's friend who gave him his sword, and his bow, his robe and his belt? (Jonathan) Which one of Jesus' brothers saw Him after His resurrection? (James) Who asked Jesus, "How can a man be born when he is old?" (Nicodemus) Who climbed a tree so he would have an opportunity to see Jesus? (Zaccheus)

"Pantomime the Person" is another way of making Bible characters more meaningful to boys and girls. Wise teachers have boxes of materials from which actors can create customes and properties to help them feel their parts.

Costumes (headscarves, robes, flowing skirts, and sandals) will not vary greatly for different characters. But properties will help identify them. Nicodemus who came to Jesus by night needs a Bible-time lamp made from clay; the woman from Samaria, a water jar; Peter, a fishing net; the Ethiopian, a scroll.

Mrs. Swanson chooses one person each week to portray in pantomime the following Sunday — with the help of costumes and properties — one of his or her favourite Bible characters. After the person's identity is guessed, the class asks him or her three questions about that character.

"Make Their Names" is a test in spelling skill as well as name memory. Mrs. Swanson's pupils sit at a table or use their cardboard lapboards for this activity. Each person is given an envelope with one set of alphabet letters in it plus three extra copies of each vowel. (The Pupils helped Mrs. Swanson letter these 2" square cards with A B Cs and pack them in envelopes at a class meeting; they are carefully kept for repeated use.) At a given signal, each pupil opens his or her package and starts to spell out Bible-character names in the time decided on. Mrs. Swanson records one point for each correctly spelled name on the class's achievement chart.

"Find Your Partner" placards are lettered each with a Bible-person's name and stacked face down for each pupil to pick up one as he or she enters class and pin it on him- or herself as a name badge. Each name has a special relationship to one other name in the stack: Adam/Eve, David/Jonathan, Samson/Delilah, Mary/Martha, Abraham/Isaac. By roll call time, partners should find each other and be seated together ready to tell one thing about themselves and about their relationship to their partner.

Interest Centre reminders of Bible characters can be made at class meetings or prepared by the Interest Centre committee of the month. Mrs. Swanson's

Continued on page 8 ...

Vander Boom steps down

... continued from page 1.

Vander Boom's commitment to the work overseas led him to revise the agency's policy of offering scriptures free to Canadian churches. "Compared to those in the Third World, we are affluent," he contends. The League's scriptures, Bible study courses and other supplies are now offered at cost to churches.

From $5,000 to a million

To Vander Boom's delight, the churches have responded to that stress on scripture placement. In 1985, for instance, the World Home Bible League of Canada spent almost $1-million on scripture distribution. That figure contrasted sharply to the total budget of $5,000 during Vander Boom's first year!

The Canadian agency has figured largely in the nation-wide scripture placement programs through the public schools of Latin America which have been initiated over the past decade. Vander Boom has witnessed first-hand the impact of those programs, including the one now under way in Brazil which will place New Testaments in the hands of 25-million school students.

"Canadian Christians can hardly appreciate the deep hunger for the Word of God which exists in the Third World," he says.

A Bolivian school teacher in LaPaz asked him to thank Canadians for their support of the scripture placement project in the schools of that nation. She explained that the same copy of the New Testament would serve as the text for religious education in the morning, as a text for reading in the afternoon, and would be read by the student to his or her family at home in the evening!

The World Home Bible League of Canada has underwritten all of the translation projects undertaken by Wycliffe Bible Translators in Bolivia as well as tribal translations for several other countries. Canadian Christians have made possible the translation of the scriptures for Indian tribes to whom the Bible had been a closed book," he says.

Power for change

Vander Boom states that he has been impressed with the power of the Word of God in changing lives.

He recalls the visit to the Weston office of a burly trucker who asked him if he had a supply of "those love books." Inquiry revealed that he was referring to "The Greatest Is Love," the World Home Bible League edition of the Living New Testament. When assured that the New Testament was available, the trucker order a box of them — three dozen!

Vander Boom asked what he would do with that number. The trucker explained that he had been hitch-hiking one day and was picked up by a motorist who gave him "The Greatest Is Love." The trucker was converted through reading the New Testament and had a policy of stocking a supply in the cab of his truck for distribution to hitch-hikers to whom he offered rides.

"Such incidents and the flood of accounts from overseas distribution demonstrate the awesome power of the Word," says Vander Boom.

Continued interest

Vander Boom came with his wife and children from Holland in 1951. A member of the Christian Reformed Church, he has enjoyed fellowship with Christians from a wide range of backgrounds. That unity in diversity is reflected in the composition of the League's Board and Council of Reference and in the full cross section of churches which support the agency.

The World Home Bible League of Canada has come a long way in the quarter of a century since he assumed leadership. Now that he has stepped down, Vander Boom does not intend to relinquish his interest in the work. He will serve on the International Literature Committee and will also speak on behalf of the World Home Bible League of Canada in churches.

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Church

One in the Spirit: Confessions of a Christian Reformed organist among the Anglicans

... continued from page 6.

needed a music director. My informants, however, didn't call it *renewal*. They called it crazy and thought it to be most "un-Anglican." (I was intrigued. I had been praying for some time that I would be led to a church where I could both feel spiritually at ease and make better use of my musical talent.)

A fresh breeze

I found, once I had become that church's music director, that that "craziness" included: well-attended, exuberant services (even at 9:15 a.m.); "long" (biblical) sermons lasting 20-30 minutes(!); people singing guitar accompanied "Bible songs" in addition to organ-accompanied hymns (and raising their hands in praise while they sang); trained pairs of prayer "counsellors" who prayed with and laid hands on those who requested it while others in the congregation were going up to receive communion (the laying on of hands was not seen as being important in itself, but as a sign of the caring and communion the participants felt for each other as fellows in Christ); weekly "house church" meetings whose participants studied Scripture, prayed together, and shared their spiritual struggles; mid-weekly services with communion, much singing and more prayer; monthly "Celebrate Jesus" services with more singing, more prayer, and a focus on the opening of Scripture.

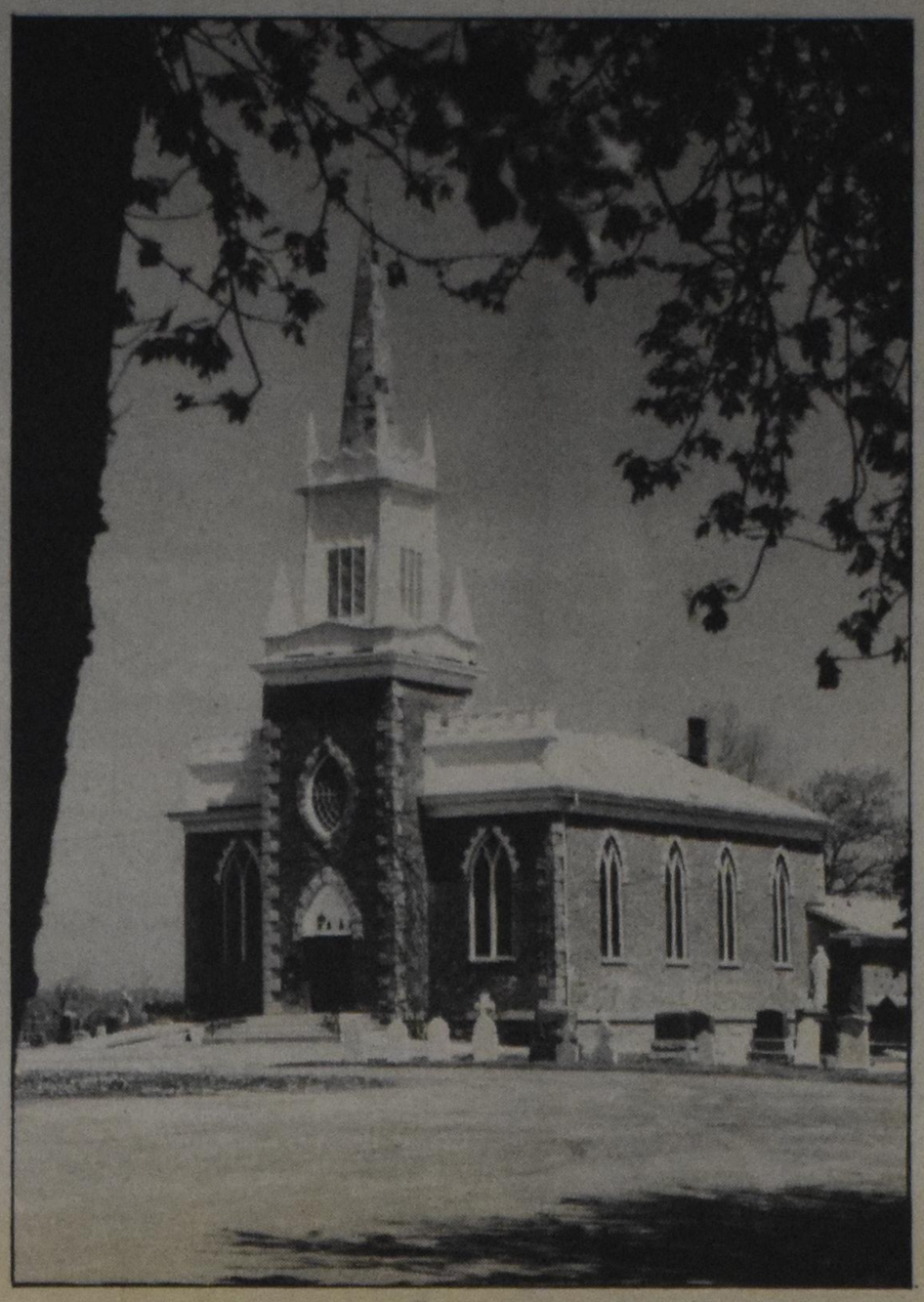
What I discovered — and it surprised me — is that the Renewal evident in that chuch is literally sweeping across the Anglican Church, in Canada, in the U.S., and worldwide, and in other mainline denominations as well.

While some of the manifestations of the type of evangelical Christianity I was seeing and experiencing would be considered "charismatic" by most definitions, I was struck time and again by the priest's emphasis on verifying beliefs, practices and attitudes through the reading and study of Scripture. And that's why my Reformed soul could become quite comfortable with the kind of exuberance in worship and work I saw, and that we Reformed people have feared for so long.

Fear of the unknown

Renewal, that is, real biblical Christianity which demands commitment, repentance and growth, is still not something most Anglicans are comfortable with. In fact, many actively oppose it. The church I am in has gone through tremendous upheaval and pain in the last year. Its evangelical rector, from whom I learned a great deal and who was always interested in my Reformed background (he reads *Calvinist Contact*), was eventually forced to resign. The intent of the bishop of the diocese, whose word must be followed, was that there be "unity" in the parish. Never mind that there can be no real unity when people's conceptions of what Christ demands so radically (i.e., at *root*) differ. The bishop wants to believe the differences are merely in worship *style*. (That bishop is being seriously talked about as the next head of the Anglican Church in Canada.) The core of Renewal people are hanging on but some have sought solace elsewhere. Most are waiting to see what kind of man or woman the new rector will be. The bishop told them in so many words that if they didn't like the way things were going to be from now on, they could join the Pentecostal church (or some other church where they would feel comfortable).

That attitude was met with hurt and anger by Renewal parishioners. "We're not Pentecostals, we're Anglicans," they said. It seemed strange to them, and to me, that in a church that prides itself on its vast diversity and "plurality," that there should be so little room for those who



"... connections to Laura Secord and all that."

realize Christianity is a way of life, not a social institution.

Indelible impressions

My Anglican friends' struggles to express true faith and to grow in the Spirit have made a deep impression on me and I have been irrevocably changed as a result.

Their unbarred acceptance of, and growing love for me as a person, and their support of and co-operation in what they consider to be my *ministry* among them are things I have never experienced in any similar way in the Christian Reformed Church.

Through their example I have become at ease with expressing my faith verbally, which in turn makes one have to mentally articulate that faith. Lively discussions have illuminated our doctrinal differences and worship practices — most of them would prefer to remain Anglicans, just as I will remain Christian Reformed — but at the same time those talks have made obvious our oneness in Christ.

Perhaps now that their crisis has come and passed (though the present situation is not pleasant), these Anglican Christians will be better able to look outward, past working out their own salvation, to a broader "Kingdom vision." Many have already expressed the need to do that.

As I talked and sang with some of those Christian friends one Sunday evening after a youth conference the church had held that weekend, and as I looked at each person, I was suddenly, forcefully struck by the thought that we — with our different church and ethnic backgrounds — would be sharing heaven as well as earth together. And I've seldom rejoiced like I did at that thought.

Ten ways to get children better acquainted with Bible characters

pupils prepared a lovely vase using the following: Plastic bleach bottle, pictures of Bible characters cut from old Sunday school papers, glue, shellac, sand, artificial flowers.

(Cut top off plastic bottle so it becomes a low, wide-mouth vase. Next, cut the pictures, each no more than 1½" in size, into irregular shapes. Glue the pictures on the outside of the vase, letting them overlap each other some and extend over the top and bottom edges so the vase is well covered. Then shellac the papered surface and let dry. Fill vase with sand to weight it down and to anchor the stems of your artificial flower arrangement.)

Mrs. Swanson's boys and girls also enjoy framing pictures for the Interest Centre. She keeps a collection of pictures of Bible characters clipped from Sunday school literature, preferably at least 6" by 9". Along with the pictures she has a stack of cardboard cut from boxes, and packages of chenille-covered wires. Pupils take turns mounting a picture of their choice, fashioning a frame around the edge of the cardboard with the covered wires, then displaying it on the Interest Centre table on a given Sunday. The selector of the picture gives a brief talk, identifying the Bible person and telling something about him or her.

A third Interest Centre object is a scrapbook titled, "Present-day Persons Who Remind Us of Bible Characters." In Mrs. Swanson's class scrapbook are pictures of a fisherman (James); a prayerful mother (Hannah); a man and woman holding money (Ananias and Sapphira); a woman in government (Deborah); a missionary (Andrew); a strong man (Samson); two men in jail (Peter and John).

A backdrop for the Interest Centre is made from 36" muslin cut the length of one wall. On it are the pupils' own creative drawings of the Bible characters they have studied. Boys and girls wishing to participate in this project first do their sketching on Manila paper which is then traced onto the muslin and painted with textile paints which come in tubes and can be used almost as easily as a ball-point pen.

This colourful muslin panorama of Bible characters is taped to the wall, discussed and admired for a month or so; it is then stored by rolling around a cardboard tube for neat keeping and reuse.

Mrs. Swanson's pupils know almost as many Bible-time people as they do present-day ones. And as she says: "The most interesting 'thing' to people are other people."

Survey shows college kids more conservative about sex

NEW YORK, N.Y. (EP) — Today's college students are more conservative in their attitudes toward sex than students were 10 and 20 years ago, according to a survey commissioned for the February 24 issue of *Forbes* magazine.

A national survey of 2,600 college students, ages 18 to 22, revealed:

19 per cent say an occasional one-night stand is all right; in 1976, 40.7 per cent approved; in 1966, 48.1 per cent.

13.6 per cent say an occasional extra-marital affair is all right; in 1976, 24.2 per cent said it was okay; in 1966, 27.3 per cent.

New York psychologist Srully Blotnick, who conducted this survey and the earlier ones, explained, "I think it has nothing to do with morals. I think it has to do with disease and divorce."

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Medicine

Henry de Jong, page editor

A new measure of illness

Henry de Jong

Lie still; you are about to be classified. Chances are, if you enter a hospital your case will be analysed, grouped with other cases like yours and thereby assigned a dollar value.

Case mix groupings, or CMGs, are being used increasingly by hospital administrators to measure productivity and cost effectiveness in Canadian hospitals. Patients in each group are assumed to require a common degree of care and hospital resources.

In the United States, a similar system based on diagnosis related groups (DRGs) has become the basis for determining how much the hospital should be paid for treating a patient. The hospital receives the rate for whatever DRG the patient falls into, regardless of the expenses it incurs.

In Canada, case mix groupings have no effect on a hospital's funding. Hospitals here are funded on a global basis whereby they are allocated a sum of money, each year, by the provincial ministry of health.

This funding is based on the Canadian Hospital Accounting Manual, which classifies costs according to department or function. It does not take into account differences in the volume of patients, the case mix, or the severity of illnesses of patients.

New incentives needed

According to an article by Marianne Hodgson and Cheryl Ormerod in *The Canadian Nurse,* the present funding system has a severe impact on hospital costs. It notes that "administrators in Canadian hospitals have complained vociferously in recent years about the difficulty of maintaining high standards of care with only marginal annual budget increases."

The article states that CMG's could offer "significant incentives for cost containment and for improvement in the financial solvency of hospitals," and that, for this reason, the CMG system "deserves further evaluation as a management tool and as a means of reimbursement."

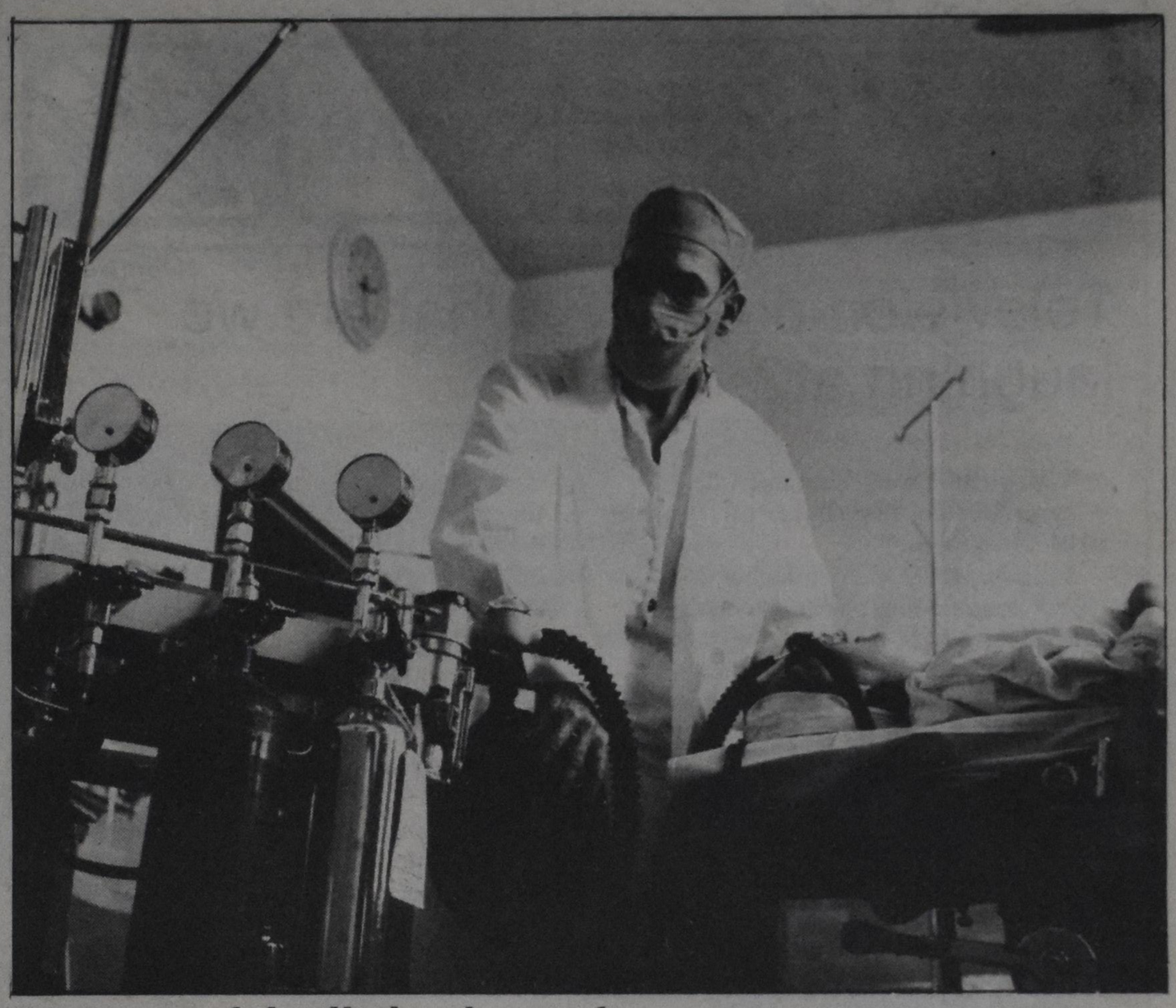
There are disadvantages to the use of a case mix grouping system. For one, the collection, analysis, storage and retrieval of the necessary information is itself very costly.

The need to keep costs in line with a CMG rate might lead to the too early discharge of patients, or to the substitution of cheap "inputs," and some hospitals might be tempted to specialize in the more profitable CMGs.

Cost effectiveness

One of the most significant problems with the system, say the authors, is that CMGs measure output, not outcome. Studies have shown that various treatments for the same illness may vary enormously in cost without noticeably affecting the outcome. This too, they say, should be accounted for.

"What we need today," they conclude, "is assurance that our health care system is becoming more, not less, cost effective — that the health of Canadians really is improving as a result of massive spending in this area. Case mix management is one way to examine hospital productivity and to aid in fair distribution of scarce financial resources."



Disease of the little piece of paper ...

Those who are in the habit of taking a list of questions into the doctor's office can relax; you're not mentally ill.

One leading textbook on medical diagnosis described this practice as "almost a sure sign of psychoneurosis." It calls the disease "la maladie du petit papier."

But now, after studying 900 patients, 72 of whom were list writers, internist John Burnum concludes in the *New England Journal of Medicine:* "Most notes seem to be written ... because of no lurking Freudian distemper, but because patients and families simply want to get things straight." Those who write lists, he says, often write themselves other notes, like "Pick up Jane."

Now that we have that straight, he says, "let us hereafter grant note writers clinical absolution."

HDJ

From time to time *Calvinist Contact* would like to include a page of short items of medicine/health news. Anyone who comes across an item that might be of interest to the general reader is encouraged to send it to the "Medicine Desk" at *Calvinist Contact.*

Sweet comfort

Put a little sugar on it.

That's what an elderly retired nurse advised Mississippi orthopedic surgeon Dr. Richard Knutson. Much to his amazement, the skin ulcers he was treating "rapidly cleared up, filled with pink granulation tissue, and became covered with skin" after he poured granulated sugar into them.

That same year (1976) Dr. Leon Herzage, a surgeon from Buenos Aires, tried this Southern folk remedy on an open wound, also with good results. Since then these two doctors have used sugar more and more boldly in the treatment of wounds.

Knutson reports that, of the 3,000 cases that he has treated with sugar, only 1.5 per cent became infected, versus six per cent with conventional dressings. Of the 120 wounds that Herzage has treated with sugar, only one became infected.

The doctors are not sure how the sugar dressing works, but, through tests, Knutson has found that, "somehow, sugar interferes with the normal reproductive patterns of bacteria." Herzage suggested that, by drawing water from the surface of a wound, sugar leaves the bacteria to die of thirst, and that, somehow, it also attracts white blood cells to the site of the wound, thus increasing immunity.

Other doctors threw stones at first, said Knutson, but now half the local doctors have followed suit, and doctors in California, New York and Europe are testing the remedy.

Sugar does have some drawbacks as a dressing; it's messy and it doesn't stick. To get around that, Knutson created a peanut-butter-like paste of sugar and antiseptic and slathered it on.

Until sugar paste becomes available at the drugstore in fancy dispensers with appropriate price tags, Knutson suggests taking some sugar or honey, mixing it with butter or margarine and smearing it on. That, says Knutson, is "just as effective and comforting as anything available on the market."

HDJ

...and the white-coat syndrome

"White-coat syndrome" is the name being given to the anxiety experienced by many patients undergoing a routine physical examination or simply sitting in a doctor's waiting room. Cardiologists are blaming the syndrome for difficulty in making an accurate diagnosis of hypertension. They estimate that as many as 10 per cent of patients initially diagnosed as having high blood pressure are "hypersensitive only in the medical environment."

The Canadian Nurse

Quick comfort

Here we grow again.

Toronto's Hospital for Sick Children plans to open up about 2,400 square metres of possible commercial space in the hospital in an expansion planned for the early nineties. The "main street" of shops and restaurants would include a fast-food restaurant such as McDonalds, Burger King or Dairy Queen.

"It's a psychological boost for children," said the hospital's executive director Douglas Snedden, explaining that the children might feel more comfortable if they were surrounded by familiar things.

A spokesperson for the hospital suggested that staff and visiting families, too, would appreciate an alternative to the cafeteria. And, of course, the hospital could use a share of the profits from the commercial area.

"Nutritional care for all patients would not be sacrificed," said Mr. Snedden. Children would not be given unlimited access to the fast-food restaurant, and all patients would be served full meals from the hospital kitchen.

That's just as well; it would be sad to see McDonalds become their only comfort in life.

HDJ

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Entertainment

MEDIA SCAN

Henry Knoop

Television comedy: What are we laughing at?

What do Bill Cosby, Kate and Allie, Webster, Benson, Newhart and Mr. Belvedere all have in common?

All seven people are the title characters in a type of programming on television called *situation comedies*, or *sitcoms* for short. Sitcoms are immensely popular; the above-mentioned titles do not begin to exhaust the list of options during early evening viewing hours. Add "Gimme a Break," "Family Ties," "The Golden Girls," "Hangin' In," "Cheers," and a half dozen more and you come closer to the end of the list of currently producing shows. Then count reruns, usually offered late afternoons, such as "Mork and Mindy," "Gilligan's Island," "Barney Miller," "M.A.S.H.," and a host of others and you begin to appreciate just how popular the sitcom is.

Needless to say, networks love sitcoms. They are relatively inexpensive to make (characters and set don't change much) and a successful series can continue to earn money after cancellation. Reruns of such successful series as "Barney Miller" or "M.A.S.H." often command a bigger viewing audience than the originals ever did. Each year again, networks test the market with new ideas for sitcoms, but come September when new shows hit the airwaves, many appear to be little more than cheap imitators of previous successes.

Why so popular?

What is there about sitcoms that makes them so popular with viewers? I suggest a number of characteristics: First of all, they're short — less than 30 minutes. Who can't afford a half hour to put up his or her feet and be entertained? It's a good break.

Secondly, they are effectively time-slotted before and after supper — family viewing time. Sitcoms by and large focus on family situations, and families love to see how other families are doing. Besides, children can relate to the children on television and parents to parents.

Thirdly, sitcoms have a regularity of content that makes their audiences feel comfortable with them. There are usually no big surprises; viewers know characters and situations so well they can almost predict what is going to happen.

What is more, the sitcom is anecdotal or episodic in structure. We may tune in late, but it's never too difficult to pick up the central predicament of the players.

Most sitcoms are less comedies of situation than comedies of character. True, sitcoms arrive at their goals by placing characters in situations that create dramatic tension (surprise, conflict, suspense, irony, etc.) but the comedy is dependent on the character. What would "The Cosby Show" be without Bill Cosby? Or "Gimme a Break" without Nell Carter? Or "Different Strokes" without Arnold?

Sitcom's players are often one-dimensional, usually with only two or three prominent personality traits. Like the guests on a talk show, they display a narrow band of personal characteristics, and the comic effects stem directly from our expectations of how such characteristics will lead them to act. They are "flat" rather than "round" characters, little more than "extended jokes." They all tend to be good-hearted, amiable, and morally upright (with some exceptions on the latter), flawed only in minor ways. Viewers are able to laugh indulgently at their foibles and to identify with them. If we cannot, we can always identify with the supporting players, the "foils" to the main character.

Exaggerated characters

Although the sitcom sometimes touches upon serious themes, it only sidles up to them obliquely and, with its 30-minute format, never becomes too deeply embroiled in serious issues. Indeed, for the most part, it avoids them. As comedy, its motivations stem not from ideas, wit, or a particularly strong story line, but from exaggerated character traits. If it has a satiric purpose and realistic method, such factors take a back seat to its comic strip components. While it is true that "All In the Family" opened the door to a whole range of current social issues and problems and often dealt with them intelligently, it is the character of Archie Bunker that one remembers, not significant themes or ideas.

Are sitcoms worth watching? Bill Cosby is reported to have said that he started his program because he was dissatisfied with a lot of the junk on TV today. He was right, and his program is a pretty good alternative. A good guideline question for evaluating sitcoms might be: "What are we really laughing at?" Are we being asked to laugh at dirty jokes or sexual innuendo? Does the humour come from verbal putdowns of people? Is the humour sarcastic or satiric in tone? Does the humour build up, or break down? It's easy to laugh at people; it's better to laugh at yourself. A good sitcom explores the nature of the human condition; it does not exploit it.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

Cinema summaries

Marian Van Til

Toby McTeague

Rated Family
Stars Winston Rekert, Yannick Bisson, Timothy Webber, Andrew Bednarski, Stephanie Morgenstern, Liliane Clune
Directed by Jean-Claude Lord

Toby McTeague is one of those rare films that can be recommended to virtually all ages and types of audiences. It's fun, suspenseful, and appreciates (and demonstrates) integrity and caring for people and animals. It also realistically portrays one teen-aged boy's struggle toward responsibility and dependability while trying to slough off the vestiges of childish recklessness.

Toby, his little brother Sam, and their widowed father, Tom, live in an isolated but beautiful hamlet in the far north of Quebec. They raise and race sled dogs and have been champions at it. Enter Miss Lessard, the new teacher in the area, and Mr. Crow, a second "dog man": pragmatic, wealthy and primarily selfish — the McTeagues' antagonist who seems to hold the key to their financial future and to the future of their dogs.

Through a series of incidents in which Toby loses and finally regains his father's (and other's) trust, the film creates excitement, a fairly accurate picture of old-fashioned struggles (both adolescent and adult) to develop integrity even while utilizing one's full potential. There are also wonderful scenes of the dogs and their fascinating races.

Having said all that, the film is not without flaws. Some of the acting initially seems wooden, and the dialogue flat. (Miss Lessard's dialogue was out of sync with the picture when I saw the film.) Though not nearly as "predictable" as they could have been, the characters should have been more three-dimensional. And why did Miss Lessard need the excuse of an unhappy romance to "run away" to that northern "Nowhere" to teach. Why couldn't she just have been an adventurous woman looking for a challenge? Her character was the least realistic and the least properly developed in the film.

The plot, while ultimately predictable, did have more than one interesting twist along the way, helping to make this a worthwhile family movie.

Toby McTeague was produced by the CBC. It is to be hoped that budget cutbacks won't prevent them from making more films like this one — evidence that some of our tax dollars are well-spent.

Recommended

Billy Graham challenges fellow film makers

LONDON, England (CIS) — Evangelist Billy Graham, speaking with David Hartman from the ABC London Bureau on "Good Morning America" today, said that he would like to see the motion picture industry in America "clean up its act."

"What is right with movies today is that many are teaching us about the social issues of the time in which we live," Mr. Graham said. "But, there are many others that are just for the sex and violence and are having a detrimental effect upon our young people. Many surveys indicate that."

Through World Wide Pictures, a subsidiary of the Billy Graham Evangelistic Association, Mr. Graham has become the largest producer and distributor of religious films in the world. Having been around Hollywood for many years, Mr. Graham said that he empathizes with the industry in the dilemma they face.

"I think that film makers feel that they themselves would like to know how to make decent, moral pictures and still make a profit," he said. "It is very difficult today to make a profit if you do not use sex and violence."

Since 1949, World Wide Pictures has produced approximately 25 full-length feature films and 185 other productions which transpose into dramatics the same issues that Mr. Graham preaches about in his sermons. More than 100 million people around the world have viewed these films in 17 languages.

The current release, "Cry From the Mountain," was the third-largest grossing theatrical film during its opening week in Los Angeles behind "Down and Out in Beverly Hills" and "Murphy's Romance." "The Prodigal," released in 1985 was the top-grossing film in the provincial cities of England for several consecutive weeks last summer.

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Society

What's wrong with human rights? (2)

Ian Hunter

Last week the author focused on the confusion that exists when commissions try to define "discrimination" and "equality." He wondered whether a frenzy of legislative activity in the human rights arena has enhanced the freedom of Canadians.

III. The trivialization of human rights

Human rights commissions have demeaned the laudable objectives of human rights legislation by pursuing frivolous cases. In so doing, they have debased the moral vocabulary of human rights discourse.

In 1982, the British Columbia Human Rights Commission spent thousands of tax dollars trying to force a Ukrainian-Canadian businessman, William Konyk, to give up the trade name for his sausage-marketing business. It was "Hunky Bill's." The Commission held that this trade name was offensive to Ukrainian-Canadians. But Mr. Konyk *was* a Ukrainian-Canadian. In support of its allegation, the Commission called as an expert witness a Professor of English, who stated his desire to ban, also, Shakespeare, Johnson, Boswell, Tobias' Smollett and John Milton, "on the basis that they showed certain classes of people in an unfavourable light."

Lest it be thought that I have cited an isolated case, I will mention that the Saskatchewan Human Rights Commission compelled a restaurant called "Sambo's Pepper Pot" to change its name. A Nova Scotia Human Rights Board ordered the destruction of souvenir buttons that read, "I'm a big mouth Cape Bretoner — so kiss me." And, the Saskatchewan Commission prosecuted a man who posted, in his own window, a letter which suggested that the province should hire mentally handicapped people for its civil service because, if it did, services might improve.

The vocabulary of human rights has been appropriated for unworthy ends. When British Columbia labour unions, protesting wage and price controls, call themselves "Solidarity," does it not debase the struggle of Polish workers for such minimal freedoms as the B.C. workers take for granted?

When "gay rights" are said to be "the cutting edge of the human rights movement in Canada," should we not conclude that the edge is very dull? When, as I read recently in the *Globe & Mail*, a conference of feminists declare that "pan-national feminism will be the issue of the twenty-first century," have they not overlooked such niggling details as mass starvation and nuclear war?

Photo: People Like Us, Celebrating Cultural Diversity

Western society legalistic

In his Harvard Commencement Address of 1978, Alexander Solzhenitsyn made this point most eloquently. He called his speech "A World Split Apart." May I commend these words as having more relevance to human rights than anything in the Charter or the Codes?

"Western Society has chosen for itself the organization best suited to its purposes, and one I might call legalistic. The limits of human rights and rightness are determined by a system of laws; such limits are very broad.

"People in the West have acquired considerable skill in using, interpreting and manipulating law. Every conflict is solved according to the letter of the law, and this is considered to be the ultimate solution.

"If one is right from a legal point-of-view, nothing more is required. Nobody may mention that one could still not be entirely right, and urge self-restraint or renunciation of these rights, call for sacrifice and selfless risk: this would simply sound absurd. Voluntary self-restraint is almost unheard of; everybody strives towards further expansion to the extreme limits of the legal frame.

"I have spent all my life under a Communist regime, and I will tell you that a society without any objective legal scale is a terrible one indeed. But a society with no other scale but the legal one is also less than worthy of man. A society based on the letter of the law, and never reaching any higher, fails to take advantage of the full range of human possibilities.

"The letter of the law is too cold and formal to have a beneficial influence on society. Whenever the tissue of life is woven of legalistic relationships, there is an atmosphere of spiritual mediocrity that paralyses man's noblest impulses. And it will simply be impossible to bear up to the trials of this threatening century with nothing but the support of a legalistic structure."

IV. "Affirmative action"

Both the *Charter of Rights* and the new *Ontario Human Rights Code* proclaim a commitment to equality. But each statute goes on to provide an escape clause, a statutory exception, for what is euphemistically called "affirmative action." Section 13 of the Ontario Code, and Section 15(2) of the Charter each allow the suspension of the principle of equal treatment, if the purpose is "to relieve hardship or economic disadvantage" for a minority group.

The spread of this idea, that the best response to inequality is to encourage, rather than discourage, the drawing of distinctions based upon race, colour and sex, has been rapid. The alchemy that transmutes bigotry from an illegal act into a moral exercise in affirmative action is, simply, the decision of a State commission to "relieve hardship." The hardship to the candidate who is passed over does not count. One wonders whether, as the clamour for equality has grown more strident, the underlying concept has not become unrecognizable.

"Affirmative action," or, more exactly, "reverse discrimination," is not unjust merely to the person or group that it excludes. It is demeaning to the group or person that it favours. Where a member of a minority group has accomplished something by his own merit, affirmative action makes him look like the beneficiary of some compassionate program. Truly qualified persons must perform under a cloud of suspicion, that they have obtained their positions because of race, colour or sex. This does not ameliorate racial animosities; indeed, it exacerbates them.

Compensate the undeserving

These are pragmatic objections. There are also moral objections. Affirmative action programs are created to compensate individuals who belong to groups that have suffered from unfair discrimination in the past. But the individual who is compensated may never have been a victim, and the individual who is excluded may never have victimized anyone. Consequently, affirmative action may benefit the undeserving at the expense of the innocent.

Most important, the rhetoric of affirmative action drains language of its meaning. During a recent Senate debate at the University of Western Ontario, an affirmative action program was considered, for the hiring of women academics. The debate followed the report of a committee, that had examined university hiring practices.

The committee had been unable to find a single piece of evidence to prove conscious or intentional discrimination against women. Still, the number of female faculty members was disproportionately small, compared with the number of female students. This led to "widespread perceptions" (or more accurately, given the committee's empirical

Continued on page 15...

"Whenever the tissue of life is woven of legalistic relationships, there is an atmosphere of spiritual mediocrity."

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A Memorial

Bernard Zylstra (1934 - 1986)

Calvin Seerveld

The death of a human is always a shock, even when you expect it. Death is still an enemy, says Scripture (I Corinthians 15:26), and the blood of the saints is precious to the Lord; God doesn't want it spilled or lost. (Psalm 72:12-14)

You nave to dig deep into the roots of your faith when suddenly one who has been part of your life is gone, disappeared, as Christ did in the grave once upon a time. You need to hear the promise of the Lord that the resurrection and everlasting life *is* real for those who are in Christ's body. It is real *now*. (John 5:24) Bernard is with the Lord, probably discussing the next decade of the church at large and the Institute there too.

The Lord is my light and my
salvation;
whom shall I fear?
The Lord is the stronghold of
my life;
of whom shall I be afraid?
I believe that I shall see the
goodness of the Lord
in the land of the living!
(Psalm 27:1,13)

This favourite psalm of his mother was great comfort to Bernard during his 10-month ordeal with cancer. Josina and he used the shadow of death to re-set their priorities on what is humanly important. Having the time to come to terms with the end of one's life can be a blessing of sorts, if Psalm 27 is your guide.

Bernard gave new counsel to workaholics, deepened still more his vision and love for Reformed faith in action, took comfort in the younger generation he had trained in political theory who now taught in various Christian colleges and institutions, and Bernard knew with certainty that he had *nothing* to fear. The Lord knew his heartfelt desire to rest in the mercy of God's faithful, covenantal love.

Bernard served the Institute for Christian Studies, especially as its principal and president, in difficult times. As a man of flesh and blood he was not perfect, but as a man of resolute faith, clear vision, and sterling perspective, he pulled the Institute through as no other person could have.

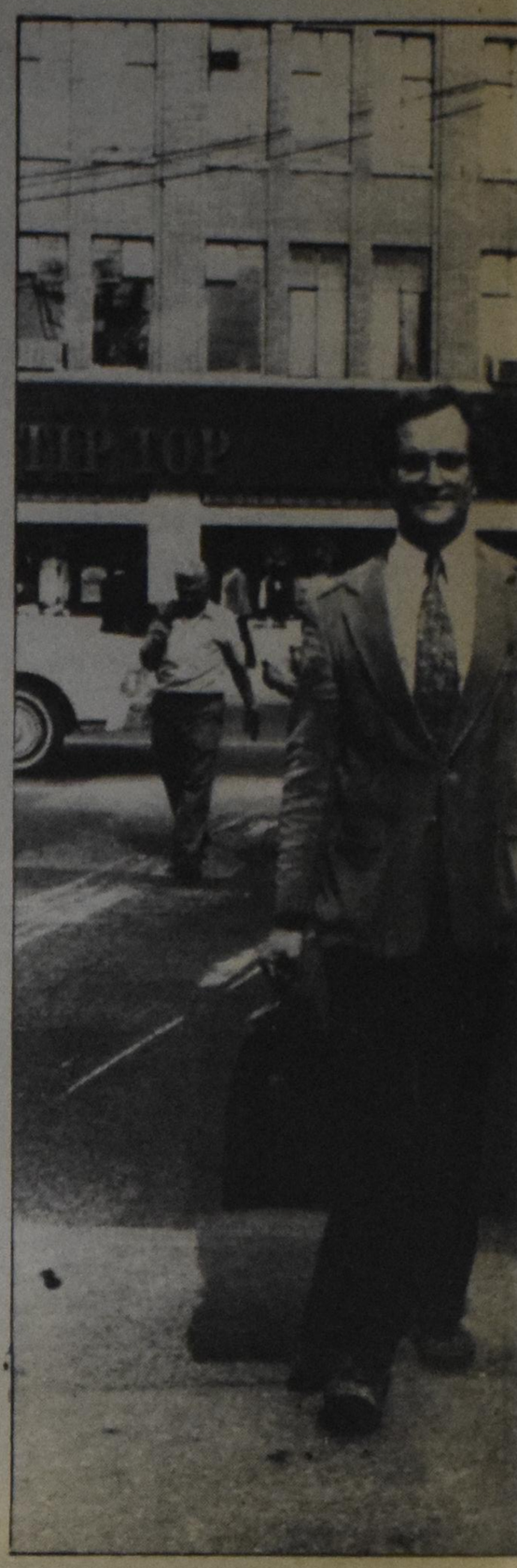
People trusted Bernard. He could articulate with fervour the longings all of us had for a firmly rooted, biblically Reformed perspective that had large compass and evangelical passion. Bernard knew how to capture the genius of what we stood for as a Reformational institution of higher learning. And he knew the importance of scholarship and its role in shaping the next generation of leaders in the church, community and country.

We have already missed Bernard at ICS during his unplanned "sabbatical." Missing him will become poignant now since we cannot expect him back. His troubles, however, are over.

And as we carry on at the Institute, and elsewhere — those who loved Bernard — trying to be faithful at our task of reforming culture as a communion of saints until it be conformed to the Will of God, we will do well to hear the words of Psalm 27 which have given stamina and comfort to Josina and Bernard:

Wait for the Lord.
Be strong, and let your heart
take courage;
yes, wait for the Lord!
(Psalm 27:14)

Calvin Seerveld is professor of Aesthetics at the Institute for Christian Studies in Toronto.



Every morning Bernard would walk from his h

Tribute to Bernard Zylstra

Al Wolters

Bernie was a man of considerable accomplishments. He was a learned man, with degrees from a reputable college and seminary as well as a degree from a prestigious law school and a doctorate earned under one of the leading Christian philosophers of this century.

He was a man of contagious vision, an historical strategist with his eye on the global and world-historical context of our cultural situation and a speaker who had the ability to electrify his audiences. Bernie painted on a broad canvas, in bold strokes and brilliant colours.

These are the attainments for which I and many others admired Bernie and by which we were impressed.

Fundamental simplicity

But it was something else that made me *like* Bernie and that caused many others to feel drawn to him and to consider themselves his friends, even when their personal acquaintance was only casual or incidental.

At bottom Bernie was and remained *een gereformeerde jongen uit Friesland,* a man born in humble circumstances in a northern province of The Netherlands and nurtured in that peculiar brand of Calvinism that we associate with the name of Abraham Kuyper. This is the man that Bernie was, and this was the identity which gave unity and integrity to his life in all its phases.

I do not mean to suggest by this that Bernie had a perfectly integrated personality, that there were no tensions in his character, and that he was not guilty of serious failings.

But what I appreciated about Bernie was the fact that he *recognized* his failings, that he did not pretend to be someone he was not, and that he could take criticism from a friend in the spirit that it was given. The unity of his life was not a unity of perfection, but a unity of upbringing and career, a unity of confession and profession, a unity of centre and periphery.

It was during the last nine months of ! ife, from June to March, that tnis centred unity of Bernie's life came most clearly to the fore. Suddenly the core of his life and personality, which had often been obscured by the busyness and struggles that characterized his years as president of the Institute for Christian Studies, came into sharp focus. Paradoxically, those months proved to be, both for him and Josina, the best months of their lives. The foundational realities of Bernie's life — his love for Josina and his love for God — became crystal clear in all their simplicity and intensity.

During these months Bernie lived in the Psalms. Time after time, when I visited him or talked with him on the phone, he referred to psalms which he had been reading. I remember especially one telephone conversation in June, when Bernie had spent a sleepless night coming to terms with the doctor's diagnosis of terminal cancer. He had found great strength and comfort in calling to mind the concluding verses of Psalm 27, which he quoted to me in the Dutch versification which he had learned as a boy at a Christian school in Friesland: "Zoo ik niet had geloofd, dat in
dit leven ..."

Months later he quoted to me the opening verse of Psalm 116: "I love the Lord because He has heard my voice" and added the words, "That's my confession."

That was Bernie at the centre of his life. That was the Bernie who was my friend and the friend of so many others. Let me now say publicly, and on behalf of so many fellow-friends, the words I said to him on that last visit in January: "Bernie, you've been a good friend."

Al Wolters is Professor of biblical studies at Redeemer College in Hamilton, Ontario.

Zylstra in conversation with his former mentor, Dr. Evan H. Runner

A walk in integrity

Marian Van Til

Toronto's gothic-like Yorkminster Park Baptist Church with its long, arched stained-glass windows and vaulted white stone ceiling which sweep a worshipper's eyes heavenward, seemed the right kind of place to commemorate the life of Dr. Bernard Zylstra, a man who, his friend Dr. Al Wolters said, "always saw the broad picture," and who "painted on a broad canvas with bold strokes and bright colours."

About 300 people — family, colleagues and others whose lives and vision have been touched by Bernie — gathered in an emotional but dignified memorial service on March 7.

The service movingly and artistically allowed participants to grieve, to rejoice, to reflect, to hear the Gospel, to sing of resurrection hope and to pay tribute to a very special servant of God.

Dr. Lewis B. Smedes, Professor of Theology and Ethics at Fuller Theological Seminary in Pasadena, California, and a long-time friend of the Zylstras (he officiated at their wedding) was the liturgist and delivered a meditation based on Psalm 26:1.

That verse ("Vindicate me, O Lord, for I have walked in integrity...") reminded him of Zylstra, Smedes said.

He then told listeners, in a kind of beautiful, poetic English rarely heard today, that "walking in integrity" is living in "congruency" with the story which you are writing with your life and which God is co-authoring with you.

Smedes made three points, a fact he whimsically said Bernie would have appreciated:

You walk in integrity when you walk in tune with your calling.

Integrity can be tested by *commitment.* Out of commitment we "write a story that holds together with purpose and meaning." *Commitment* "creates an island of certainty in the ocean of uncertainty. Without it our lives are only currents in the stream."

Most importantly, Smedes concluded, we walk in integrity "when at the deepest and centre point of the matrix of our tale, we find Jesus Christ. When we create a story as a sub-plot in the long story Christ is writing (with such a magnificent ending!) — then we walk in integrity."

That being true, Smedes said he dared to say of Bernard Zylstra: "Vindicate him, O Lord, for he walked in integrity."

e to the ICS building on College Street (June 1982)

Remembering An older brother and mentor

Uko Zylstra

Bernie is the fourth oldest in a family of nine children. A family of such size soon is divided into convenient categories: our sister Ann, the oldest in the family is followed by the "drie grote jonges" (the three big boys), Bill, Rog and Bernie; then come the "twee meisjes" (the two girls), Louise and Grace; followed by the "drie kleine jonges" (the three young boys), Dirk, Gerrit and myself.

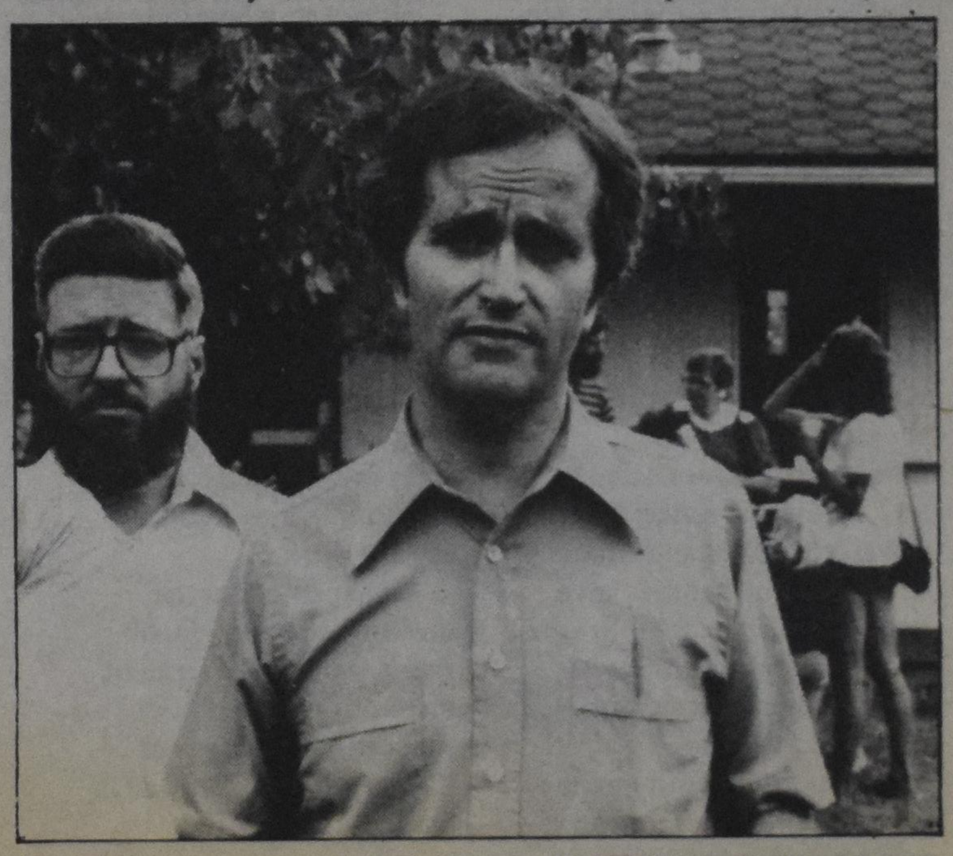
Bernie has had a very distinctive role and influence as the mentor and leader of the younger children. This role was perhaps formed both by being an older member of an immigrant family and by Bernie's character and personality. When our family immigrated to Grand Rapids in 1948, Bill and Rog, who were over 16 years of age, were sent looking for jobs rather than on to school in order to help support the family. It was Bernie who was the first in the family designated to go on to school. He was to be the son sent off to college and seminary to become a minister. He had always been a good student; he had a good way with words; and he showed good promise for such a future.

But first things first. Christian education for the youngest six children had to be paid for. Our family had bought and moved onto a four acre muck farm which became both a source of income, to help pay for Christian education, as well as an avenue of directing the abundance of energy which immigrant children often seem to have! It fell on Bernie's shoulders to be the foreman of the young gang of children and to direct the activities on the farm. These activities ranged from milking the single family cow; plowing the field in the spring, first with the workhorse and later with the small Farm-All Tractor; sowing and planting the crops.

Each morning in late spring and summer Bernie would call the wholesalers and retailers for the daily orders for the onions and radishes, carrots, etc., that we would have to pull that day. Then, even before he had his driver's license, Bernie would deliver the produce to the wholesaler or retailer.

As foreman Bernie would integrate work, play and education. We regularly played word games, such as names in the Bible, names of countries, list of homonyms, while we pulled and bunched the radishes and onions. As we worked, Bernie would often retell the basic stories or plots of some of the novels that he read. I recall quite clearly the account of Jean Valjean's trek through the sewers of Paris in Victor Hugo's *Les Miserables*. In this way he certainly stimulated my interest in reading. Later on, Bernie would regularly select books from the library for me to read. These are some of the ways in which Bernie helped shape my own development and interest in education.

Bernie was really a good leader. He usually rewarded us with a popsicle at the Fruit Basket when we delivered the produce there. He also regularly took us swimming to a nearby lake to freshen us up- and presumably so that the muck would be washed off after a good active swim.



Dr. Zylstra was keynote speaker at the 25th annual AACS Niagara family conference

An academic groundbreaker

Bernie also had an influence on our family in a quite different way. While he was a student at Calvin College and Seminary, he frequently invited students over to our house on Sundays. Apparently a household of 12-14 people could easily accommodate a few more for Sunday dinner. This provided an environment of good discussion on a wide variety of topics. Though much of it was over my head, such discussions and social interactions stimulated academic interests. In this way Bernie was a model for the younger sisters and brothers.

One of the students who often came over was Peter Van Nuis. His talents on the piano made the song fests on Sunday evenings a big success. This was probably the source of the Van Nuis connection in which Bernie came to know Peter's sister Josina. The Van Nuis family was also an immigrant family; they lived close to the Calvin College campus and their house served as another gathering place for students.

Bernie was a groundbreaker in the family not only by plowing the muck fields, but also by going to college. Four of the younger sisters and brothers followed Bernie in going on to college. Two of us even took Greek as Bernie did with some aspiration that we might also enter the seminary. Even Bernie's future brother-in-law, Bob Albers took a year of Greek with Bernie as a teacher while Bernie was a student in the seminary.

However, Bernie never did candidate for the ministry. He felt called to enter law school at the University of Michigan after he completed seminary training. The vision that he had acquired from Professor Runner that the Kingdom of God extends beyond the ministry perhaps also served to direct his younger siblings into other areas of calling, without, however, going through the seminary training.

For me personally, Bernie was not only an older brother, he was also my mentor. I went to Bernie to seek guidance about my studies, what program I should follow, and how I could determine my calling in God's Kingdom. I was fortunate to have Bernie as a brother I could go to.

Gratitude in grief

We mourn Bernie's absence from us here on earth. The large size of our family does not lessen the pain that we experience.

In spite of our grief and mourning, we are thankful for Bernie's life. We are thankful for how God used Bernie in our family. We are thankful for how God used Bernie in His Kingdom. We pray that the memories which we have of Bernie, some of which we are sharing together this evening, we pray that these memories may serve to unite us as a family and as God's people. Above all, we pray that through Bernie's life and now through his death we may experience Christ's love and mercy in our individual lives.

Uko Zylstra is professor of Biology at Calvin College, Grand Rapids, Michigan.

Visit with Bernie

Bert Witvoet

Bernie's illness lasted more than a year, even though the diagnosis of cancer came in June of 1985. Around this time last year he was battling with appeared to be a very stubborn cold or flu. Little did anyone suspect how seriously ill he was then already.

I was one of the many acquaintances who paid him a visit while he was in the Princess Margaret Hospital in Toronto. I had known Bernie since my student days in the mid-fifties. He was in seminary; I was in college. After his Amsterdam days we became reacquainted.

The enemy within

During my visit with Bernie on July 24 last year, he freely talked about his cancer. With his usual thoroughness he gave a lengthy account of his illness and the various diagnoses, until the final one that told him that he suffered from cancer of the liver and that he had a tumor behind the spleen. Doctors gave him very little time to live.

Bernie thought of the cancer as an evil that Satan was allowed to work in his life. He did not know why. At first he was angry with the Lord. He felt cheated. He was only a month away from the end of his presidency at the Institute for Christian Studies, and he was looking forward to two things: 1) to get back to his field of political study and write a book or two (one on the international political order) and 2) to have more time for his wife, whom he said he loved more than anyone else in this world, and for himself, and to enjoy his relatives and friends. "The rest is gravy," he said with characteristic determination.

Calvinism is enough

Although he had regrets about his priorities up till then, feeling that he had made himself available for too many tasks, Bernie still fervently believed in the vision that he had always proclaimed with such clarity and dedication. "The Institute, even though it often gets caught up in movementism, is more important today than ever before," he said. "Now that Redeemer and The King's are here, we need a graduate school to train future professors."

He spoke of Anabaptist or spiritualistic trends in some leaders in the Reformed community, trends which tend to weaken a positive Calvinian stance. A vital and true Calvinism, in his opinion, was quite sufficient to explain and give direction to human life. At the same time, Bernie realized that Calvinists needed to be more spiritual in the way they applied the principles of their tradition.

Looking ahead

It was a matter of some importance to me that Bernie should write a prophetic piece for the anniversary issue of *Calvinist Contact*, which appeared on September 13 last fall. Bernie complied, even though it took a lot out of him. The title of his contribution was "Looking ahead — the challenge for Calvinism in Canada." Do those sound like the words of a dying man? I will close with the prophetic words of that article ringing in our ears:

> The spiritual reformation which Christianity in Canada sorely needs will require more "gifts of the Spirit" than are normally present in Calvinism. But this reformation does need the gifts of "cultural awareness, scholarship and intellectual staying power." The "Dutch" Reformed community has been endowed with these gifts.
>
> ... During the next 40 years this community itself should increasingly learn to share these gifts with the larger Christian world, particularly the evangelical-fundamental communities with which it is spiritually aligned.
>
> This is an immense challenge!

Society

Environmental disasters hurt, meeting told

WINNIPEG, Man. (MCC) — "I hope you will be disturbed by what I'm going to say," Sister Margeen Hoffman told 450 people gathered here for the annual All-Unit meeting of Mennonite Disaster Service (MDS). "Yes, so disturbed that you will get together later to discuss ways to respond."

With those words, she launched into a horrific description of scores of environmental disasters caused by society's blatant betrayal of the "trust given to us long ago by our Creator."

She told how scores of water sources have been hopelessly fouled by industrial pollutants; how people as far apart as Bhopal, India and Middleport, N.Y., have suffered due to leaks of deadly chemicals; how cities and industries continue to defy laws designed to prevent the escape of extremely dangerous chemicals like PCBs into the air and water; how poverty-stricken and ethnic minority communities have been forced to bear the brunt of indiscriminate dumping of radioactive and toxic wastes; how a middle-class neighbourhood built on top of a poison dump suffered an epidemic of cancer and birth defects, and experienced untold economic, physical and emotional pain.

Yesterday's carelessness, today's disasters

"The careless, or unconcerned, or unknown practices of 20 to 30 years ago are now becoming the new disasters of today," she said, urging MDS to consider ways to relieve the pain that environmental disasters bring.

Hoffman came to the MDS meeting with personal experience. A well-educated Roman Catholic nun, she is director of the Ecumenical Task Force on the Niagara Frontier, a group deeply involved with the infamous Love Canal and other environmental disasters now coming to light in that region.

Speaking warmly of the efforts of MDS members, who came to the February 7-8 meeting from across North America, she acknowledged that the needs of people involved in environmental calamities are much more complex and "less tangible and immediate" than those suffering natural disaster.

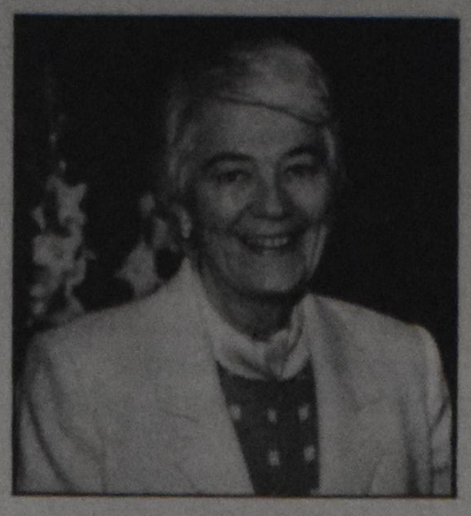
However, where industrial interests wantonly ignore the biblical command to take care of the earth, Christians "are required by God to challenge the justice of such cruel and arrogant behaviour," she said. "We must advocate for (their victims) because they suffer physically, emotionally, economically and spiritually. And when they are denied the right to a safe and clean environment, we dare not remain silent."

Also speaking at the meetings was Rev. Jacob Pauls, who gave a series of inspirational meditations on the conference theme of "Hope, In The Context Of Suffering."

Understand disaster victims

Rev. Ernie Isaac, a counsellor with the Eden Mental Health Centre in Manitoba, provided helpful guidelines for dealing with the emotional and psychological effects of disaster on its victims.

Isaac said many suffer symptoms of "disaster syndrome," which may include prolonged fears, inappropriate guilt, a preoccupation with the events of the disaster, a deep feeling of uprootedness, anxiety or depression over the loss of a familiar community, a psychological need to re-erect fences and other symbols of



Sister Margeen Hoffman, director of the Ecumenical Task Force on the Niagara Frontier.

privacy and identity, and a conflict between the need for help and the desire to remain strong and independent.

He said those who want to minister to disaster victims need to take seriously the grief victims experience over the loss of possessions as well as loved ones. They also need to be good listeners, sensitive to local values and culture, and respectful of the individual's need for privacy. They should also know where to refer people if long-term family counselling is needed.

Though individuals vary in their reaction to disaster, Isaac said, for many it can be a turning point — it can crush their lives, or be a catalyst for emotional and spiritual growth. A caring Christian volunteer who comes to bring hope in the midst of hopelessness can make the difference.

The delegates also heard reports from units across the United States and Canada, where activity in 1985 was centred on tornado sites in Pennsylvania, Ohio and Ontario, floods and mudslides in Puerto Rico and wide scale flooding in Texas, Mississippi, Virginia, West Virginia, Florida and other parts of the eastern U.S. Where disasters have not occurred, MDS volunteers have been involved in activities ranging from helping a Latin American church group in California to recycling waste paper, tin cans and glass in Ontario.

In plain English ...

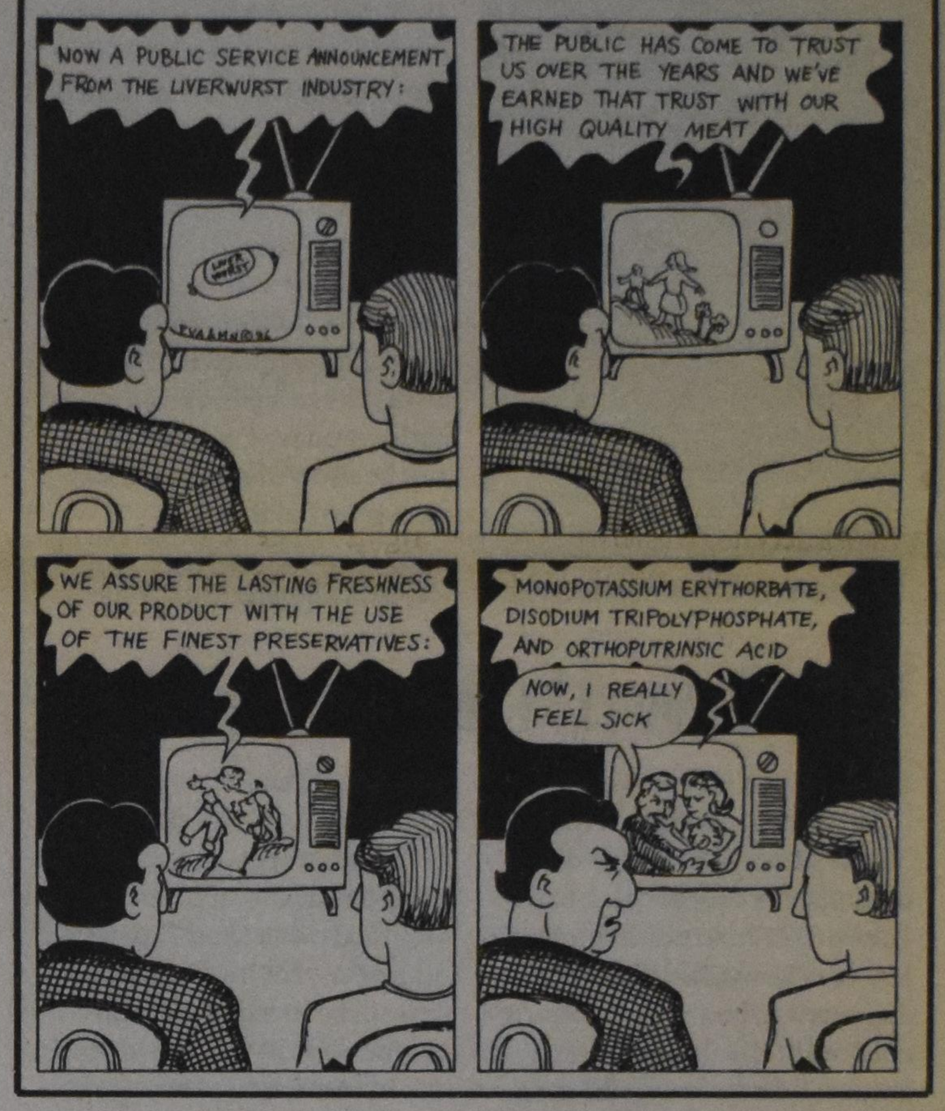
Q.: This was, in part a recent ad in the *Observer* personnel section: "Church wanting a minister for a mature congregation in transition ... acting in a ministry of reconciliation ... will believe in a mission-oriented philosophy and possess good interpersonal skills." Will you please put this in plain English?

A.: "Old, changing church needs minister to heal wounds. Must believe in doing important, churchy things, and be a really nice person." Interested?

From The United Church Observer's "Question Box," March 1986.

Calvinist Contact's subscription rates are increasing, effective April 1. See page 20 for details.

Kuyper's Kapers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A beginner's introduction to the Reformed alphabet soup

Bert Witvoet

What do you read, my Lord? Acronyms, acronyms, acronyms. If Hamlet had been a subscriber to *Calvinist Contact*, he might have answered Polonius that way.

Let acronyms be few

For a paper that wants to report on the important work done by a plethora of Reformed organizations, there is a real danger of throwing around combinations of letters of the alphabet as if they communicated instant meaning to every man and woman on the street. The fact is that they don't. For that reason *Calvinist Contact* tries as much as possible to first state the full name of the organization before using the acronym.

If you want to find out quickly whether or not the person you're talking to faithfully reads *Calvinist Contact*, throw a few acronyms like CPJ or RCPBA at him or her and see what the reaction is. If the reaction is one of stunned silence or if it comes in the form of RCwhat? you know that the person at best only takes a casual glance at C.C. See see what?

If you find that you're talking to a non-puzzled person, whose eyebrow did not significantly rise, try the next step, which is designed to separate the long-time faithful C.C. reader from the new-born one. Say something like this: "Did you know that the Executive Director of OACSS in conversation with the Executive Director of OAAIS said that the latest briefs presented by the CLAC, the CCRCC and the RCBPA on Sunday opening of stores were influenced by CPJ and ICS research." If that sentence does not floor your listener, you're standing face to face with a 14-carat-gold reader of C.C.

Will that be coffee or Christian studies?

Just lately it has become evident to us that acronyms may convey the wrong meaning instead of no meaning. When we at *Calvinist Contact* say ICS, we usually mean the Institute for Christian Studies. But did you know that the Institute for Christian Studies drinks coffee that's supplied by another ICS — Imperial Coffee Services? (See logo this page.) But that's not the end of the ICS matter. In the United States there's an International Correspondence School that goes by the name of ICS. And in Ireland there's an Irish Catholic Society. Guess what acronym it uses?

Citizens for Public Justice (CPJ) is not alone in its choice of letters either. There's a Committee to Protect Journalists (CPJ). Anyone can become a CPJ sponsor by sending a cheque for $15 payable to an Oakcrest Avenue address in Toronto. Make sure your cheque for the College Street CPJ has the correct address, unless you want to protect journalists. But you can do that by sending a cheque to C.C. in St. Catharines! To further confuse the matter, if you support the ideas of CPJ but live in the U.S.A., you will probably want to support the APJ (Association for Public Justice) in Washington, D.C.

Ever heard of the CSI? That's a scrambled version of ICS. CSI stands for Christian Schools International. Your local Christian school may be a member of CSI, which has its headquarters in Grand Rapids. If you find out that the organization your school belongs to has its headquarters in Chicago, you're talking about the ACSI, the Association of Christian Schools International. The OACSS (the Ontario Alliance of Christian School Societies), the Alberta District 11 (no acronym, thank you, Alberta) and the SCSBC (Society of Christian Schools in British Columbia) are all districts of CSI.

Does CRC stand for Confused Readers in Canada?

CLAC stands for the Christian Labour Association of Canada, of course. Maybe. It could also stand for the Canada Life Assurance Company. If you use the acronym CLA you either mean the Christian Labour Association in the United States, or you're simply too lazy to say CLAC. But wait, there are also the Canadian Library Association, the Canadian Lung Association and a Christian Liberty Academy located in Arlington Heights, Illinois. According to a brochure, this Illinois CLA is sponsoring a CRC. What? You mean they're sponsoring a Christian Reformed Church? No — just a Christian Reconstruction Conference which wants to tell Christians about their responsibility in the sphere of education. Did you know that the CRC of Toronto can refer to the Communications Research Centre, founded by a Leonard Kubas (not exactly a CRC household name!)

You know, I'm beginning to think that the RCBPA (Reformed Christian Business and Professional Association) was not so dumb after all in choosing its awkward acronym. It may be a tongue twister, and I have even heard someone refer to them as the PCBs, but there's not likely to be another RCBPA anywhere in the world ... unless someone thought of starting a Roman Catholic Benedictine Priest Association. Aw, it can't be.

What's wrong with human rights?

...continued from page 11.

findings, "misperceptions") of discrimination.

What was the University's response? Did Western recognize a duty to dispel misperception by fact? No, it followed the path of least resistance, and instituted an affirmative action program to hire more women. For more than a decade, Western has included in every employment advertisement the words, "An equal opportunity employer."

As one Senator asked, "Will Western now be identified as a *more* than equal opportunity employer?" Truly, some animals are more equal than others.

V. Equality verses liberty

The pursuit of equality has required an increasing sacrifice of fundamental freedoms. I have already mentioned cases in which the enforcement of human rights legislation has demonstrably diminished freedom of expression. I shall mention one more, a very stark example of the conflict between equality and liberty.

In 1979, a Canadian human rights tribunal concluded that the expressed opinions of John Ross Taylor were contrary to the letter and spirit of the federal Human Rights Act. It ordered Mr. Taylor to cease recording and communicating his opinions by telephone. Mr. Taylor, who was then 69 years old, refused to alter either his opinions or his practices. He was then convicted of contempt of court, and served one year in jail, thereby becoming Canada's first prisoner of conscience to be jailed for daring to contradict the orthodoxy of human rights.

It should be, but it is not, superfluous to point out that one may defend John Ross Taylor's right to free speech without endorsing his opinions.

In this light, it is worth considering a small but significant change in the Preamble to the Ontario Human Rights Code. From 1962 to 1982, the Preamble stated that "it is public policy in Ontario that every person *is free* and equal in dignity and rights." The new Code drops any reference to "free": "Whereas it is public policy in Ontario to recognize the dignity and worth of every person and to provide for equal rights and opportunities without discrimination ...." Whether deliberate or not, the excision of the word "free" is a symbol of the direction of legislated egalitarianism.

The passion for equality

Alexis de Tocqueville foresaw, 150 years ago, that the pursuit of equality would diminish, and eventually destroy, liberty. He analysed the tension between liberty and equality, and predicted that the extension of universal suffrage mass democracy would bring about a society that preferred equality to liberty.

"Democratic nations are at all times fond of equality, but there are certain epochs at which the passion they entertain for it swells to the height of fury. This occurs at the moment when the old system, long menaced, completes its own destruction ... At such times men pounce upon equality as their booty, and they cling to it as to some precious treasure which they fear to lose. The passion for equality penetrates on every side into men's hearts, expands there, and fills them entirely. Tell them not that by this blind surrender of themselves to an exclusive passion they risk their dearest interests: they are deaf. Show them not freedom escaping from their grasp, while they are looking another way: they are blind — or rather, they can discern but one sole object to be desired in the universe."

Why do legislators willingly invest human rights commissions with powers they would entrust to no other agency? Why is no check put on the exercise of discretion by human rights officials? And why do human rights commissions enjoy a virtual exemption from public scrutiny and criticism?

An important part of the answer, I suggest, lies in the essentially theological nature of human rights legislation. To a secular society, the quest for equality fulfils the same yearning as, in centuries past, did the quest for God. The religious vision of Heaven, a land beyond time and mortality and very far off, has been replaced by a Utopian vision of an egalitarian society, to be obtained through Charters, Commissions, Affirmative Actions and Legislated Codes of Behaviour.

The rest of the answer lies in the democratic impulse to level all vestiges of rank and privilege. I conclude with de Tocqueville:

"Democratic communities have a natural taste for freedom: left to themselves, they will seek it, cherish it, and view any privation of it with regret. But for equality, their passion is ardent, insatiable, incessant, invincible: they call for equality in freedom; and if they cannot obtain that, they still call for equality in slavery."

Ian Hunter is Professor of Law at the University of Western Ontario in London, Ontario. This article has been reprinted, with permission, from **The Idler**, *April/May issue, 1985.*

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Thanks

REINDERS: We would like to thank our children and grandchildren, family and friends for making our 35th wedding anniversary such an enjoyable day. Thank you for the cards, flowers and gifts. Above all we thank our Father in heaven who has kept us for each other these past 35 years.
Hank and Alice Reinders, Drayton, Ont.

VANDERMEY: We would like to thank all our relatives, friends and neighbours for their many acts of kindness, cards, visits, flowers and memorial donations, during the recent loss of our dear husband, father and grandfather John VanderMey.
Mrs. Nel VanderMey — Beamsville, Ont.
John & Gerri VanderMey
Janet & Hans Kralt
Peter & Wilma VanderMey
Jake & Jo-Anne VanderMey
Mark & P.J. Vermeer
Annie VanderMey
And nine grandchildren.

Births

BAARDA: "O Lord, our Lord, how majestic is your name in all the earth ....
.... For you created my inmost being; you knit me together in my mother's womb." (Ps. 8:1a; 139:13)
With joyful hearts, we thank God for entrusting to our care a healthy daughter, RACHEL MAY, 8 lbs. 3 oz., born February 28, 1986. Fifth grandchild for Mr. and Mrs. Kenneth Ellens of St. Davids, Ont., 40th grandchild for Mr. and Mrs. George Baarda of Wellandport, Ont.
Frank and Nelly Baarda, 2311 Brinell Ave., Burlington, Ont.

BUURSMA: We offer praise and thanksgiving to our Lord, who has entrusted us with a healthy baby boy. DEREK AREND was born on February 25, 1986, weighing 7 lbs. 6 oz. He is the first child for Martin and Jeannette, the sixth grandchild for Oma and Opa Buursma of Hamilton, Ont., and the 13th grandchild for Pake and Beppe De Boer of Selkirk, Ont.
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Marriages

HOORNTJE-WESTERHOF: With joy in our hearts, giving thanks to the Lord who has brought our children together, we, Mr. and Mrs. Steven John Hoorntje and Mr. Frank Westerhof are pleased to announce the wedding of LOUISE SHARON and JACOB FRANK on Saturday, April 12, 1986, at Calvin Chr. Ref. Church, Ottawa, Ont.
Future address: 33 Clarkson Cresc., Kanata, ON K2L 3C9.

C.C. makes a nice gift.

Anniversaries

With thankfulness, we as children and grandchildren, announce the forthcoming 35th anniversary of our parents, grandparents,

JAN and TRUUS BOOT

on March 20, 1986.
Ineke & Martin Boerefyn; Timothy, Jeffery, Stephen, Sarah — Grimsby, Ont.
Nelli & Fred Vander Berg; David, Jamie, Natasja, Robert — St. Catharines, Ont.
Trudy & Frank Jonkman; Alisha, Jonathan — High River, Alta.
John Boot & Arlene — Vancouver, B.C.
Pauline Boot — High River, Alta.
Home address: 22 Simpson Rd., St. Catharines, ON L2N 6P4 (934-1714).

Heeg, Fr. High River, Alta.
1946 April 10 1986

TAMME (Tom) and JITSKE (Joyce) BOSCHMA
(nee Ypma)

We rejoice and give thanks to God that you have had 40 years together, Mom and Dad. Although the last years have not been easy, we are thankful that you can still support one another. May the Lord continue to be with you!
With love from your children and grandchildren:
Harriette & August Guillaume; Joylene, Lisa, Franklin, Tamara
Elizabeth & Fred Folkerts; Tom, Janet, Stephen, Trevor
Hedley & Minnie Boschma, Tamme, Elin, Kristi
Home address: Box 747, High River, AB T0L 1B0

Utrecht Hamilton
1946 April 4 1986
"And they shall sing of the ways of the Lord, for great is the glory of the Lord." (Wedding text: Psalm 138 vs. 5)
We thank God for the special occasion of our parents' 40th wedding anniversary.

OEGE and ADRIE BOUMA
(nee vander Kuijlen)

And it is our prayer that God will continue to bless you Mom and Dad, Opa and Oma, in the years to come.
Elaine & Leo Smit; Kristin, Lenny, Danielle, Matthew — Sarnia, Ont.
Tony & Ann Bouma; Peter, Brian, Diane — Calgary, Alta.
Arie & Grace Bouma; Natalie — Hamilton, Ont.
Home address: 77 West 1st St., Hamilton, ON L1G 3C7

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established 1967.

Marriages

REITSMA-HUIZINGA: Mr. and Mrs. E. Reitsma of Kerwood, Ont., and Mr. and Mrs. K. Huizinga of Petrolia, Ont., are pleased to announce the forthcoming marriage of their children JOANNE and JACK. The Lord willing, the wedding ceremony will take place on Saturday, March 22, 1986, at 4 o'clock in the afternoon, in the Westmount Chr. Ref. Church, 405 Drury Lane, Strathroy, Ont. Rev. J.D. Tangelder officiating.

Anniversaries

1956 March 15 1986
"Praise God from whom all blessings flow."
With thankfulness to the Lord for His goodness, we wish to announce the 30th wedding anniversary of our parents and grandparents,

BILL and NELLY DEVRIES
(nee Hiemstra)

May the Lord continue to bless you and keep you in His care.
Congratulations Mom and Dad, Pake and Grandma.
With love from:
Bob & Yvonne DeVries; Leanne, Steven — London, Ont.
Mark & Irene Marion; Michael, Melissa, Mathew — London, Ont.
Debbie DeVries — London, Ont.
Kim DeVries — London, Ont.
Home address: 7 Classic Cr., London, ON N5W 5T7

1961 April 14 1986
"Blessed be the tie that binds."
With joy and thanksgiving we are pleased to announce the 25th wedding anniversary of our parents,

JACK and ANN LEISTRA
(nee Scholier)

It is our prayer that the Lord will continue to bless them and keep them in His tender care for many years to come.
Sharon — London
Perry — Hamilton
Patricia — at home
An open house will be held Saturday, April 12, 1986, from 2:00 p.m. til 5:00 p.m. in the Chr. Ref. Church Hall, Mooney St., Dresden. Best wishes only.
Home address: R.R.#3, Dresden, ON N0P 1M0

1961 April 7 1986
Wedding text: "Wait on the Lord, be of good courage and He shall strengthen thine heart, wait, I say, on the Lord." (Psalm 27:14)
With praise and thankfulness for all God's goodness and faithfulness, the children and grandchild hope to celebrate with our parents, the Lord willing, their 25th wedding anniversary.

PETER and SHIRLEY STOL
(nee Kingma)

Congratulations Mom and Dad with love:
Clarence — Penhold, Alta.
Anita — Strathroy, Ont.
Marten — London, Ont.
Thelma & Ray Bernicky; Nathan — Charing Cross, Ont.
Open house from 2-4 p.m., April 5, 1986, at the Lions Hall, 432 Albert St., Strathroy, Ont.
Their home address: R.R.#2, Strathroy, ON N7G 3H4

1961 March 24 1986
Ephesians 5:31-33.
With much joy and thankfulness to our Lord we will celebrate with our parents, D.V., the happy occasion of their 25th wedding anniversary.

KEN and JOAN VANDERWAL
(nee Vanderzwaag)

May God bless you with continued health and happiness in the years ahead.
With love and best wishes from your children:
Rick & Brenda — Grand Rapids, MI
Andrea — Hamilton
Shelley — Hamilton
Ken Jr. — Hamilton
Home address: 175 Stanley Ave., Hamilton, ON L8P 2L5

Personals

Single mother with two sons — teen and pre-teen, has a sincere desire to meet a committed Christian man up to the age of 45. Reply to Box #2416, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Anniversaries

1961 March 24 1986
"For I know the plans I have for you, says the Lord, plans for welfare and not evil, to give you a future and a hope." (Jeremiah 29:11)
With praise and thanksgiving, to celebrate our 25th anniversary, we,

LUKE and TINA VERNHOUT
(nee Kistemaker)

with our children:
Suzanne
Richard & Anne (fiancee)
invite our relatives and friends to an open house on Saturday, March 29, 1986, D.V., from 8 to 11 p.m. in the annex of the Rehoboth Chr. Ref. Church at 800 Burnhamthorpe Road in Etobicoke.
Home address: 545 Tedwyn Dr., Mississauga, ON L5A 1J8; (416) 279-3045.

"Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all his benefits." (Psalm 103:1,2)
On March 30, 1986, D.V., we hope to celebrate with our dear parents, grandparents and great-grandparents,

KLAAS and GRIETJE ZUIDEMA
(nee Lok)

their 55th wedding anniversary.
Their thankful children:
Harry & Marchien Zuidema
Nick & Diane Zuidema
Carla & Harry van't Voort
Henry & Cathy Zuidema
Jean Noordam
21 grandchildren and four great-grandchildren.
Open house will be held at the Free Ref. Church in Chatham, on Saturday, March 29, 1986, from 2:00 - 4:00 p.m. Best wishes only, please.
Home address: 40 Elm St., Apt. 201, Chatham, ON N7M 6A5

Vacations

Lakeview cottage for rent in Brechin on Lake Simcoe, 70 miles from Toronto. Small beach across road, shallow bay with sandy bottom, fishing boat, 3 bedrooms, hot and cold water, shower, $150 per week. Call 616-243-9549.

Lang's Resort and Campgrounds
Rice Lake
Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1986.
Write or phone for brochure:
Lang's Resort and Campgrounds
R.R.#3, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

Accommodation

Two roommates to share four-bedroom house in downtown Hamilton. Available May 1. Call 528-8670.

For Sale

ORGAN FOR SALE
"Gilbransen"
Like new condition. Two full keyboards and full pedal. $5,500.00. Mississauga, Ont.; (416) 848-2861.

For sale in Strathroy, Ont.: Bakery. European-style pastries, imports and meats. A nice family project with a good return. Easy terms. Owner has other interests but is willing to train new owner. Phone: (519) 245-5450 eve.; (519) 264-2638 days.

Obituaries

"I will never forget you; I have engraved you in the palms of my hands." (Isaiah 49:15,16)
On March 2, 1986, the Lord in the mystery of His will called home our sister-in-law,

ELIZABETH CONNIE HANENBURG

in her 36th year.
Dearly loved and always remembered by her husband Roy and daughters Kim and Sheri.
Bill & Cobie Hanenburg
Les & Janna Hanenburg
Teena & John Bergman
Dick & Marg Hanenburg
Irene & Rick Kiers
Bennie & Hank VanderVelde
and 25 nieces and nephews.
When peace like a river attended my way
When sorrows like sea billows roll
Whatever my lot thou hast taught me to say
It is well, it is well with my soul.
Praise the Lord it is well with my soul.
Memorial service held on March 4 at Covenant CRC, Woodstock by Pastor Rudy Ouwehand.
Correspondence address: R.R.#3, Woodstock, ON N4S 7V7

Hazerswoude Peterborough
1910 1986
The Lord fulfilled His promises and granted what was so eagerly and joyfully anticipated by His child, when He took unto Himself, on March 4, 1986,

DIRK HAVENAAR

Grieving and yet thankful for God's faithfulness, remembering him with love are his wife, Anna-Mien Havenaar-Kooistra and his brothers- and sisters-in-law:
Martha & Roelof Wagter — Kingston
John & Alice Kooistra — St. Catharines
Jan Kooistra — Den Haag
Rigtje & Albert Dubbelhuis — Zweeloo
Ge Twema-Kooistra — Driehuis-Velsen
Auk & Ko Passchier — Akersloot
Anke & Douwe de Boer — Buitenpost
Also lovingly remembered by many nieces and nephews.
Funeral services were held on Saturday, March 8, 1986, at the Cephas Chr. Ref. Church in Peterborough, conducted by Rev. Harry Mennega and at the Rosemount Cemetery by Pastoral Assistant Mr. Leo de Vos.
Psalm 27.

Real Estate

Cage layers: 4,255 production quota; well-kept 1½-storey home; 2-storey barn; double-deck cages. Grimsby location.
Cage layers: 6,100 production quota; full stair step cages; stainless steel scrapers; automatic feeding. Hog barn; capacity 300 hogs on contract; barns new in 1980; 3-bdrm. brick bungalow; 50 acres land. Near Smithville.
Cage layers: 7,900 production quota; full stair step cages; new 4-bdrm. home. Very reasonably priced. Walkerton area.
Cage layers: 3,900 production quota; fairly new barn and cages; 90 acres of excellent land; 3,500 heat units; corn dryer; mix mill plus more. Immaculate 3-bdrm. home. Leamington area.
Pullet farm: 33,000 pullets per year; 2-storey barn; 3-bdrm. home; 20 acres of land. Waterdown area.
For more details on the above farms, call:

Fred Hagen of
KEITH MILLER & ASSOC. REALTY LTD.
(416) 679-6666
295 Glancaster Rd., R.R.#1
Ancaster, ON L9G 3K9

Classifieds

Employment Wanted

Female, 25 years of age, seeks job in vicinity of new Redeemer College campus, starting immediately. Have B licence. In September 1986, will be studying part-time. Also need accommodation in same area. Teresa Van Raamsdonk, (416) 877-5642.

Looking for a teaching position? Check our classifieds.

Real Estate

For Sale: Dairy farm, 14 miles from Owen Sound; two 100 acres, 20 Holstein cows, 9 heifers, milk quotas - 176 litres Pool 1, 68.865 M.S.Q. Full line of farm implements. Solid brick 8-room house. Bank barn 45 x 60. Implements shed. Phone 519-794-2084.

Farms for Sale

Dairy, beef, cash crop or hobby. Deal with the real estate professionals having a firm background in agriculture. Our Agri-division has a knowledgeable staff ready to handle all your real estate requirements whether buying or selling.

Contact:
ALBERT GALE REAL ESTATE LTD.
218 Prescott St., Kemptville, ON
K0G 1J0
Telephone: 1-(613) 258-5795
or evenings
Lou Matura: 258-5926
Gerry Seguin: 258-5884
Delburn Baker, Crysler, Ont.
1-(613) 987-2805

As a further service to our clients, we have representatives who are fluently bilingual.

6385 laying hen quota; on paved road close to Strathroy. Attractive property with recently remodelled home, paved driveway and good outbuildings. The hen barn has full stair step cages and automatic feeding. Also on the property is 10,450 started pullet quota. Approximate income from the fowl and 46 acres of light loam soil is $66,000. Owners are retiring from farming and have already purchased another property. For information on this and other poultry operations please call:

Ches Counsell
THAMES VALLEY REALTY LTD.
P.O. Box 1093, Woodstock, ON
N4S 8P6
416-537-3526 or Res. 416-423-6595
Best call time: 7-8 a.m.

195 acres No. 1 land on highway, 15 acres bush. Four bedroom modernized brick home set among large Maple trees. Barn 80' x 100' presently used for hogs and heavy veal. 10,000 bus. grain storage and corn crib. Coloured steel implement shed. 200 amp. hydro. Grassed air strip. Four miles from Listowel.

4825 cage layers on this fine 200 acres. Modern brick bungalow. Laying barn. Sow farrowing barn. Large bank barn for finishing. Steel implement shed and shop. Asking $385,000.00 including quota.

100 acres fully tiled. Large bank barn. Dairy setup, also hog setup. Two silos. Beautiful two-storey brick home, new family-sized kitchen. Listowel area. Holstein cows and quota may be purchased.

100 acres in Elma twp. All workable. Newer steel farrow and finishing barn. Two steel granaries. Metre mill. Newer imp. shed. 1½-storey brick home, fully modernized. Land mostly systematically tiled. Asking $149,000.00. Some good terms. Selling due to health reasons.

Contact Listowel Office
P.H. HILLER REALTY LTD.
519-291-1544 Eve;
Albert Carson 291-1395

Miscellaneous

I am looking for an investor to invest $50,000 in a Christian nursing home, backed by a second mortgage. Pay back 20% on a 5-year-term. If interested call Joanne of (416) 451-0240.

Help Wanted

Auto Mechanic

We have an opening in our small, but busy, general repair shop for a licensed mechanic.

Please write:
Peter Kingma
11 Floral Dr.
Guelph, ON N1G 1R2
or phone: (519) 836-6604

Georgetown District Christian School

requires a

Christian School Promoter

Our objective is to promote Christian Education in our community with the aim of increasing enrolment in our school.

We are looking for an enthusiastic Christian individual whose responsibilities include:

- aiding in the development and distribution of promotional literature
- establishing contacts with and interviewing parents of prospective students
- planning and coordinating special promotional events

Employment to commence May 1986 and end August 1986.

Please send resumes to:
Mr. Farley Charles
Chairman Promotion Committee
c/o Georgetown District Christian School
R.R.#1, Georgetown, ON, Canada L7G 4S4
Phone: 1-416-877-3931 after 6 p.m.

CALVIN COLLEGE

Vice-President for Student Affairs

Calvin College invites inquiries, nominations and applications for the position of Vice-President for Student Affairs. The college seeks candidates who affirm the Christian faith, as expressed by the Reformed creeds. A position description and list of qualifications are available.

Nominations, or a letter of application, including a resume and list of professional references, should be sent by April 15, 1986, to:

Dr. Peter Vande Guchte
Chairman Search Committee
Calvin College
Grand Rapids, MI 49506
An equal opportunity employer

CLAC needs Representative

The Christian Labour Association of Canada (CLAC) has an opening for a **Representative in its Hamilton, Ont., office.**

Applicants, male or female, will receive on-the-job training for one year in the area of organizing employees, negotiating collective agreements, organizing membership meetings, and generally promoting CLAC's Christian social principles and objectives.

Applications together with complete resumes, should be sent to:

Ed Vanderkloet, Executive Secretary
Christian Labour Association of Canada
821 Albion Rd., Rexdale-Toronto, ON M9V 1A3
Phone: (416) 744-2340

Help Wanted

Christian person, with agricultural experience, required for **dairy, beef and hog farm.** Good housing near town, steady employment. Mechanical inclination helpful; requires cooperation with others. Must be willing to supply references. Contact: Harold Schmidt, Box 130, Baden, ON N0B 1G0 or call: (519) 634-5300.

Help Wanted

Required responsible person for general **nursery work,** starting April 1. Please call 416-934-1732 after 7 p.m.

Wanted: Live-in or part-time **housekeeper** for respectable gentleman in the Niagara Region. Duties include housekeeping and baby-sitting school-age children. Please reply to Box #2417, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Widowed man is looking for a live-in housekeeper, preferably a woman in her later years who is able to maintain a household and its responsibilities. Arrangements to be negotiated. For more information write Calvinist Contact, Box #2415, 99 Niagara St., St. Catharines, ON L2R 4L3

Teachers

AGASSIZ, B.C.: Agassiz Christian School invites applications for a possible opening in the **primary grades** for the 1986/87 school year. Applications are also invited for a possible part-time position in intermediate French. Please send applications, resume, and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, B.C. V0M 1A0; Tel: (604) 796-9310 (school) or (604) 796-3209 (residence).

AYLMER: Immanuel Christian School invites applications for 2 possible teaching positions — 1 in the **junior grades** and 1 in **special education/remedial** (including principal's relief). Both positions would involve the teaching of French with the additional ability to teach music a definite asset. Send application and resume to: Andy VanderPloeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6.

BELLEVILLE: Belleville District Christian School has a possible teaching position in the **primary grades** for the next 1986-87 school year. Please forward letters of application to Mr. M. VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Tel. (613) 962-7849.

BOWMANVILLE: Durham Christian School in Bowmanville invites applications for a **French teacher** and/or instrumental **music teacher** for the 1986/87 school year. Send applications to Ren Siebenga, R.R.#1, Bowmanville, L1C 3K2

BRAMPTON: John Knox Christian School invites applications for a possible opening in the **primary grades** for the 1986/87 school year. Please send application with the resume to the principal: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; tel: (416) 451-3236.

BRESLAU: Woodland Christian High School invites applications for a POSSIBLE opening in September, 1986. Qualified teachers in **geography/choral music/P.E.** may apply to WCHS, R.R.#1, Breslau, ON N0B 1M0. This ad will run until March 21.

BROCKVILLE: John Knox Christian School invites applications for a **teaching principal** and a qualified teacher for its **grades 1,2,3** class, for September, 1986. Special ed and French an asset. Please send resume and letters of application to: Mr. H. Somers, Principal, at 137 Pearl St., East, Brockville, ON K6V 1R2. Tel: (613) 345-1101.

Teachers

BURLINGTON: We, at Trinity Christian School, invite applications for possible openings in the **primary, junior, senior grades.** Please include a resume and a brief statement of your thoughts on Christian education. Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7.

BRANTFORD: Brantford Christian School invites applications for possible openings in **grades 1/2** and **grades 7/8** for the 1986-1987 school year. Please send letters of application to Mr. Chris VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Telephone: (519) 752-0433.

CHATHAM: The Calvin Christian School Society of Chatham, Ontario will require the services of a teacher for **grade 5** beginning September, 1986. There is a possible opening in the **primary grades** as well. Please send letters of application to Mr. John Postma, Principal, Calvin Christian School, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel: (519) 352-4980 (school) or (519) 352-7427 (residence).

CHATHAM:

Small is Beautiful

We may be small but we can offer you:

- * active students
- * challenging work
- * good facilities
- * dedicated supporters
- * a committed, hard-working, and congenial staff.

We're interested in you if you:

- — want to serve the Lord in teaching
- — have a reformational world view and vision
- — are, or want to become, a good teacher.

We have a possible opening, possibly part-time, in

Physical Education, Art

Send applications, including qualifications, experience, and references to:

Herman Proper, Principal
Chatham District Chr. Secondary School, 90 Park Ave., E., Chatham, On N7M 3V4; phone: (519) 352-4591 (school) or 354-3021 (home)

COBOURG: Experienced teachers needed for possible openings in K through 6. Please send resume to Henry Lise, Principal of Northumberland Christian School, R.R.#5, Cobourg, ON K9A 4J8; Tel. 416-372-8766.

DRAYTON: Calvin Chr. School will have one definite (due to growth) and one possible opening in the **primary** division and a possible opening in the **junior** division for the 1986/1987 school year. Drayton is a rural community located about ½ hr. from Kitchener/Waterloo. Please direct letters of inquiry to Mr. A.J. VanderStoel, Principal, Box 141, Drayton, ON N0G 1P0; tel: (519) 638-2935.

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior secondary science** teaching position for 1986/87 school year. Ability to head the science department and teach some other subjects in grades 7-10 will be required. Applications are also invited for a possible opening in the **intermediate grades.** Please send applications, resume, and/or inquiries to: Mr. W. van Deventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, B.C. V9L 3X9. Telephone: (604) 746-5341.

More teachers' ads next page.

Classifieds

Teachers

FRUITLAND: John Knox Memorial Christian School invites teacher applications in the following areas. A part-time (70%) position in the **lower elementary** levels. Possible part-time (50%) position in **remedial education.** Please contact: Mr. J. de Jager, Principal, Box 27, Fruitland, ON L0R 1L0

GUELPH: John Calvin Christian School situated in a beautiful university setting invites applications for openings in the **grades 1 & 2 class,** part-time special ed and principal's relief (80%). There is also a possible **kindergarten** opening. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home).

HOUSTON, B.C.: Houston Christian School Society invites applications for the following positions: **principal, math teacher, grades 7-10, grade 5/6 teacher** and possible lower elementary teacher. The Houston Christian School is located in the beautiful Bulkley Valley in central B.C. Contact the principal: Mr. H. VanderMeer, Box 237, Houston, B.C. V0J 1Z0; tel: (604) 845-7736 (school) or 845-7907 (home).

JARVIS: Jarvis District Christian School invites applications for teaching positions in the **primary** and **junior grades.** Please send applications to: Pete Weening, Principal, R.R.#1, Jarvis, ON N0A 1J0; (519) 428-0887 (home), (519) 587-4444 (school).

KITCHENER-WATERLOO: Laurentian Hills Christian School invites applications for a **grade 1-2 teacher** for the 86-87 school year only, while our present teacher takes an educational leave. Please send your application to: L.H.C.S., c/o John De Schiffart, 10 Thorn Ridge Cresc., Kitchener, ON N2N 4W1.

NEERLANDIA: Neerlandia School, Alberta, invites applications for the following 3½ openings for the 1986-87 school year. **Grade 1, grade 4, language arts** (grades 6-10), ½ time position (fine arts, grades 7-10, plus some elementary courses.) Send applications to Dr. H. Treleaven, Supt., County of Barrhead, #11, Barrhead, AB T0G 0E0 and to John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: (403) 674-4308 (home) 674-5581 (school).

ORANGEVILLE: The Orangeville Christian School has possible openings in **grade 5/6,** part-time **remedial** and for a **teaching principal** for the upcoming school year. We are a small school (four full-time teachers) with an enthusiastic staff and a good support community. We are looking for like-minded teachers with a background in French and/or music for our grade 5/6 position. For the teaching principal position we are looking for experienced teachers who also have a strong interest or experience in administration. Inquiries and applications should be directed to: Mr. R. Duggan, Principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6 or phone (519) 941-3381.

OSHAWA: Immanuel Christian School invites applications for openings in **grades 3-4** and **7-8.** We are looking for teachers with backgrounds in art, music, phys. ed. and science. Please forward resume, transcripts, record of experience and references to Mr. Peter VanManen, Principal, Immanuel Christian School, 849 Rossland Rd., W., Oshawa, ON L1H 7K4

ST. CATHARINES: Beacon Christian High School invites applications for a one-year position in **English/math;** due to a one-year leave of absence. Other possible openings are in the **math, science, computer, business and geography** subjects for the 1986-87 school year. Please send letters of application, resume and/or inquiries to the principal: Mr. H. Kater, Beacon Christian High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7. Deadline for applications is March 15, 1986.

SMITHVILLE: The Smithville & District Christian High School is soliciting applications for possible teaching positions in **Bible, English** and **science.** Please send all letters of application to Mr. M.B. Stroobosscher, Smithville & District Christian High School, Box 310, Smithville, ON L0R 2A0

TERRACE, B.C.: Terrace Centennial Christian, an interdenominational school serving grades K-7, located in the beautiful Skeena Valley, is accepting applications for a **teaching principal** for the 1986-87 school year. We are looking for an experienced, committed Christian teacher and/or administrator who is able to give leadership in our school and community. Inquiries including a resume should be directed: Ed De Walle, Board President, 4626 Munthe Ave., Terrace, B.C. V8G 2H8. Phone: (604) 635-2092.

ST. THOMAS: Ebenezer Christian School invites applications for a position in the **primary grades.** Duties to begin with the 1986 school year. An interest in special education and remedial would be an asset. Send letters of application to: Mrs. Linda Vannoord, Sec. of Ed. Committee, c/o Ebenezer Chr. School, 77 Fairview Ave., St. Thomas, ON N5R 4X7; Tel: (519) 633-0690 (school) or (519) 631-4064 (home).

STRATFORD: Stratford & District Christian School invites applications for an opening for **teaching principal.** Please send resume to Chairman of the Board, Sid Vanderheide, R.R.#2, Mitchell, ON N0K 1N0 or phone (519) 393-5520.

WASAGA BEACH: SilverCrest Christian School, located in the beautiful surroundings of Wasaga Beach invites applications for possible openings in the **primary grades** for the 1986/87 school year. A part-time position in **elementary French** is also available. Wasaga Beach is located about ½ hour from Collingwood and Barrie. Please send applications with resume to the principal: Miss Val Morrison, SilverCrest Christian School, (Zoo Park Rd.), R.R.#2, Wasaga Beach, ON L0L 2P0.

WOODSTOCK: John Knox Christian School of Woodstock will be in need of a **grade 2** teacher for the 1986/1987 school year. Please send letter of application and resume to the school: Mr. R. VanderPloeg, Principal, P.O. Box 243, 800 Juliana Dr., Woodstock, ON N4S 7W8. Phone: (519) 539-1492 (school) or (519) 539-2117 (principal's residence).

Why not advertise in C.C.?

Medicine Hat Christian School

Due to further expansion and expected vacancies in the schoolyear 1986-87, our inter-denominational school from kindergarten to grade 9 invites applications from qualified teachers in the following areas:

Kindergarten half time

Primary two or possibly three positions. Applicants with strong Christian commitments and a major interest in music are especially invited to apply.

Our brand new facilities will be located in Medicine Hat's newest surveyed area.

You are invited to send application, resume, and transcripts to:

Mr. William Slofstra, Principal
Medicine Hat Christian School
318 - 8th Street, N.E., Medicine Hat, Alberta T1A 5R6

ABBOTSFORD CHRISTIAN SCHOOLS

invite applications for the position of

Elementary Principal

■ K-7 250 students ■ Some teaching duties

Secondary positions

Applications are invited for possible secondary positions in:

■ industrial education ■ commerce
■ science ■ band/music

Send application with statement of faith, resume and references to:

Education Committee
Abbotsford Christian School
Box 157, Abbotsford, B.C.
V2S 4N8
(604) 859-5528

EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 1986-1987 school year.

Possible teaching positions open in:

Elementary
Intermediate
Junior High
Senior High

The four schools in our system have a diversified teaching staff, teaching students from grade K-12, with the added services of a curriculum coordinator and resource teachers.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.

Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact:

H.P. Visscher
14345 - McQueen Road, Edmonton, Alberta T5N 3L5
Tel.: (403) 455-8515

Sarnia Christian School

invites applications for the following position: in the 1986-1987 school year:

Principal
Teacher in primary grades
Other possible openings.

Please send applications to the school at:
1273 Exmouth St., Sarnia, ON N7S 1W9
or contact the school at 519-344-4562

Hamilton District Christian High School

is seeking 2 full-time teachers
and 1 half-time teacher
and will need
1 French specialist
and 1 Science specialist
with combinations of any of the following: computers, English, geography, math.

Send resume to:
Ron Dirkse, Principal
HDCHS
28 Athens St., Hamilton, ON L9C 3K9

Dundas Calvin Christian School

invites applications for the position of

principal

Calvin Christian School is in its 25th year of providing Christian education and is centrally located in the Golden Horseshoe. The position provides for half-time teaching and administration.
There is also a *possibility* of two teaching positions at the **junior level.**

Please send your applications along with your resume and statement of faith to:

Garry Glasbergen, Principal
Calvin Chr. School
R.R.2, Dundas, ON L9H 5E2
Tel. 1-416-627-1411 (school)
1-416-689-6259 (home)

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

please print

Name: _____

_____

New Address: _____

_____

City: _____

Prov.: _____

Code: _____

mail to:
CALVINIST CONTACT
99 Niagara Street
St. Catharines, ON
L2R 4L3

Events

Missouri Synod Lutherans reaffirm ban on ordaining women

NEW YORK, N.Y. (EP) — A new report by the Lutheran Church Missouri Synod's theological commission affirms that ordination of women "is expressly prohibited by the Scriptures."

The report, titled "Women in the Church," said "The idea that God desires man to be the head of woman and woman to be subordinate to man is rooted deeply in the Old and New Testaments ... the occupation of the pastoral office by women violates the headship structure rooted in God's order of creation."

The report, issued by the Commission on Theology and Church Relations for the 2.6-million member conservative Lutheran group, says, "Women are not to be pastors nor perform the essential and unique functions of the pastoral office, since the pastoral office has oversight from God over the congregation, 'the household of God' ... Just as a wife should not be the 'head' of the house, so a woman should not be the 'head' over the household of God."

The commission recommended that "to avoid confusion ... and to avoid giving offense to the church" only men be used as assistants in serving communion. The report also said the reading of the Scriptures (in worship services) is a "function of the pastoral office and should therefore not ordinarily be delegated to a lay person, woman or man."

A subscription to Calvinist Contact is a good deal. See page 2 for subscription rates.

PARTNERS NEEDED

CODEL is Protestants and Catholics working together in Third World Development. CODEL partners help people to help themselves toward self-reliance. Projects in health, education, community development and agriculture are in 42 countries of Africa, Asia and Latin America.

We are partners planting seeds of hope in a world of desperate need. Won't you become a partner too?

CODEL INC.
Coordination in Development
P.O. Box 526, Godwin Ave., Midland Park, NJ 07432

I want to support development work in: Education ☐ Health ☐ Agriculture ☐ Community Development ☐ General Program ☐ In Africa ☐ Asia ☐ Latin America ☐ Please put me on your mailing list so I can read about your work ☐ Please send me an annual report ☐

Name
Address
City State Zip

All contributions are tax deductible. Make checks payable to CODEL, Inc.
$10 ___ $25 ___ $50 ___ $100 ___
$500 ___ Other ___ Thank you!

Attention Frisians

Last chance, after almost two decades, the Jarvis Frisian Drama Club will present their final performance.
Be sure not to miss this three act play, "Ulbe wist it wol," on the following dates:

Friday, April 11, at 8 p.m. — Knox Chr. School, Bowmanville
Saturday, April 12, at 7:30 p.m. — Vineland Public School
Wednesday, April 16, at 8 p.m. — Adelaide McDonald School Highway 22, Strathroy
Friday, April 18, at 8 p.m. — Toronto District Chr. Highschool, Woodbridge
Saturday, April 19, at 7:30 p.m. — Jarvis District Chr. School

For more information call:
Bev Slofstra at (519) 587-2162

In 1988, the Lord willing,

Toronto District Christian Highschool

hopes to celebrate its

25th anniversary

Therefore, we ask all graduates of TDCH to submit the following information:

(1) Name
(2) Address
(3) Telephone number
(4) Marital status (name of spouse)
(5) Year he/she graduated

We appreciate your help and hope to hear from you soon.

Please send your reply to:
Toronto District Christian Highschool
c/o Alumni Committee
7900 Kipling Avenue
Woodbridge, Ontario
L4L 1Z5

200 Male Voices

ALL-ONTARIO MALE CHORUS FESTIVAL

"Collegium Musicum" presents

FESTIVAL OF SACRED MUSIC
APRIL 5, 1986, 7:30 P.M.

Choirs will perform individually and as a massed choir

Participating are choirs from:

Chatham	Sarnia	St. Thomas
Hamilton	Burlington	St. Catharines

A FINE EVENING OF LISTENING AND SINGING

Location: Covenant Chr. Ref. Church
278 Parnell Rd.
St. Catharines, Ont.

Tickets: 4.00 per person

For tickets contact your local male chorus members or call:
Mike Bylsma (416) 935-8629
or John Dykstra (416) 934-0409

No tickets at the door. Get your tickets early!!!

Racom Tour with a Purpose

May 7 - 10

Price: $285.00

ITINERARY

Grand Rapids: Calvin College with Calvin College Band and the Women's Chorus in the Fine Arts Center; tour of Denominational Buildings and tour of Pine Rest.
Chicago: Back to God Hour headquarters (see your world-wide Radio & TV broadcast)
Holland, MI: the Pillar Church (Van Raalte Church); Racom presentation; Dutch Village; Wooden Shoe Factory.

Tour includes:

Transportation, lodging, 1 cont. breakfast, 2 lunches, 3 dinners, admission to Dutch Village, Concert of Calvin College, medical insurance.

Hosts:

Mr. and Mrs. Jack Thalen

For reservations call or write:

Mr. and Mrs. Jack Thalen
82 Cedar St.
Guelph, ON
N1G 1C5
519-824-7637

or Mrs. Willie Kooy
519-821-8693
Make cheques payable to:
Racom Tours

CALENDAR OF EVENTS

Mar. 20	Van Halsema evening, **Kingston** CRC, 8 p.m.
Mar. 20	Christian Farmers Federation of Ontario Public Information Meeting at 8 p.m. at the **Vineland** Research Station Administration Building. Speaker: Elbert Van Donkersgoed. Topic: "What future for young family farmers and growers." For info. call Ceus Westerhoff at (416) 563-8891.
Mar. 21	30th Anniversary Dinner & Celebration at John Calvin Chr. School, **Strathroy,** Ont. For info. call Marg Bulk at (519) 264-2444.
Mar. 22	Organ recital by Andre Knevel in St. Thomas Anglican Church, 99 Ontario St., **St. Catharines,** Ont. at 7:30 p.m.
Mar. 27	Christian Farmers Federation of Ontario invites you to attend the Provincial Board meeting in the **Georgetown** CRC. From 10 a.m. to 4 p.m. For info. call CFFO office: (519) 837-1620.
Mar. 28	"Kom nu met zang" — Hollandse Samenzang. Join us for a wonderful evening of singing hymns and psalms in Dutch at Immanuel CRC, Mohawk & 5th West, **Hamilton,** Ont., starts at 7:30 p.m.
Mar. 28	Annual Good Friday Concert by Christian Choir "New Life" at Maranatha CRC, **St. Catharines,** Ont. at 8 p.m.
Mar. 28-29	Lent and Easter Concerts by Adoramus and Maranatha Choirs under the direction of John Hunse. **Mar. 28:** Caledonia Presb. Church, 117 Argyle St. N., **Caledonia,** Ont., at 8 p.m. **Mar. 29:** First CRC (181 Charlton), **Hamilton,** Ont., at 8 p.m.
Mar. 28	Easter Concert by the Brampton Chr. Choral Society "Praise the Lord" directed by W. Hoekstra. Organist: Andre Knevel at 8 p.m. in the Second CRC, Steeles Ave., **Brampton,** Ont.
Apr. 4	Fryske Youn yn Sarnia yn de Chr. Skoalle, 1273 Exmouth St., **Sarnia,** Ont., 8 ure.
Apr. 4-12	Andre Knevel in concert, Second Annual Western Tour: **Apr. 4: New Westminster,** B.C.; **Apr. 5: Abbotsford,** B.C.; **Apr. 7: Edmonton,** Alta.; **Apr. 8: Red Deer,** Alta.; **Apr. 11: Lethbridge,** Alta.; **Apr. 12: Calgary,** Alta.
Apr. 4-6	25th anniversary of Agassiz Chr. Ref. Church. Former members, friends and pastors are invited. For info. contact: Mrs. J. te Brinke, 5058 Limbert Rd., R.R.#1, Agassiz, B.C. V0M 1A0. Phone: (604) 796-9143.
Apr. 5	All-Ontario Male Chorus Festival at Covenant CRC, Parnell Rd., **St. Catharines,** Ont. Starts 7:30 p.m. Participating are choirs from Chatham, Sarnia, St. Thomas, Hamilton, Burlington and St. Catharines. Tickets $4.00 per person. Contact your local male chorus members.
Apr. 6	Spring Concert at 8 p.m. in the CRC, Caverly and South St., **Aylmer,** Ont. Participating choirs are: Ingersoll CRC Choir, Bel Canto Chr. Choral Society from London and the Shining Lights Choir from Aylmer, Ont.
Apr. 8-9	The Dutch 7 group of musicians and soloists with Renata Heemskerk will be performing at the following places: **Apr. 8:** Willowdale United Church, 379 Kenneth Ave., **Toronto,** Ont., at 8:15 p.m. **Apr. 9:** Central Presb. Church, corner Charlton & Carolina Sts., **Hamilton,** Ont., at 8:15 p.m. Tickets at the door.
Apr. 11-12	Concerts by St. Thomas & District Male Choir "Crescendo." **Apr. 11: Alliston** CRC at 8 p.m.; **Apr. 12:** Holland Chr. Homes in **Brampton,** Ont., at 2:30 p.m.; **Apr. 12:** Faith CRC, **Burlington,** Ont., at 8 p.m.
Apr. 11	Back to God Hour Rally at 7:30 p.m., First CRC, **St. Thomas,** Ont. Speaker: Rev. Juan Boonstra. Topic: Harvest Days in Latin America.
Apr. 11-19	Jarvis Frisian Drama Club will present a three-act play "Ulbe wist it wol" as follows: **Apr. 11:** Knox Chr. School, **Bowmanville,** Ont., at 8 p.m. **Apr. 12:** Vineland Public School, **Vineland,** Ont., at 7:30 p.m. **Apr. 16:** Adelaide McDonald School, **Strathroy,** Ont., at 8 p.m. **Apr. 18:** TDCH in **Woodbridge,** Ont., at 8 p.m. **Apr. 19:** Christian School, **Jarvis,** Ont., at 7:30 p.m.
Apr. 12	Ontario-wide CPJ's members' meeting to decide on responses to letters from Premier Peterson, Larry Grossman, and Bob Rae on abortion, education, housing and social policies. Location: John Knox Christian School, **Brampton,** Ont. For more information, contact CPJ (416) 979-2443.
Apr. 12	Back to God Hour Rally at 7:30 p.m., First CRC, **St. Thomas,** Ont. Combined choirs consisting of: Chr. Ref. Choir of Ingersoll; Shining Lights of Aylmer; Bell Canto of London; Gospel Group Country Crusaders, under the direction of Neila Lawson. Speaker: Rev. Juan Boonstra. Topic: Harvest Days in Latin America.
Apr. 12	Single's Fellowship Day at Bethel CRC, **London,** Ont. Theme: "Singles in the Image of God." Cost: $30.00. Register before Mar. 29 and write to: Singles' Fellowship Day, 246 Burnside Dr., London, ON N5V 1B9.
Apr. 12	1986 Spring Choral Festival of the Woodstock CRCs, Woodstock Immanuel Ref. Church and Stratford CRC. Special music by "Bonds of Love" at 8 p.m., in the Maranatha CRC, corner of Hwy. 59 and 401, **Woodstock,** Ont.
Apr. 13	Combined worship service in the Park St. United Church, **Chatham,** Ont., at 7:30 p.m. Music: Calvary Chr. Ref. Choir. Speaker: Juan Boonstra. Topic: Preaching the Love of God.

More Calendar of Events on page 20 ...

Events

CALENDAR OF EVENTS

Apr. 18	Public meeting sponsored by the Board of Concerned Members of Classis Chatham. Starts at 8 p.m. in the East CRC, **Strathroy,** Ont. Speaker: Rev. Nick Cornelisse. Topic: "The nature and extent of the ecumenical calling of the church."
Apr. 19	34th Annual CLAC Convention in Silverthorn Collegiate, 291 Mill Rd., **Etobicoke/Toronto,** Ont. Registration at 9 a.m. Keynote speaker: Dr. Clark Pinnock. Topic: "CLAC — Pillar in a Free Society."
Apr. 19	25th Annual Spring concert in Willowdale United Church, Kenneth Ave., **Willowdale,** Ont. By the Choirs and Brass of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission: adults $5.00, golden age and students $3.00. Time: 8:00 p.m.
Apr. 20	Spring Concert at 8 p.m. in the Ingersoll CRC, 429 King St., W., **Ingersoll,** Ont. Participating choirs are: Shining Lights Choir from Aylmer, Bel Canto Chr. Choral Society from London and the Ingersoll Chr. Ref. Church Choir.
Apr. 25	Andre Knevel in Concert at 8 p.m., in the Immanuel Ref. Church, High St., **London,** Ont.
Apr. 25-27	25th Anniversary of the Kildonan CRC, **Winnipeg,** Man. For info. call Mrs. M. Wyenberg, 1109-1590 Henderson Hwy., Winnipeg, MB R2G 2B8.
Apr. 26	25th anniversary celebration of John Knox Memorial Chr. School, **Fruitland,** Ont.
Apr. 26	25th celebration of the Ebenezer Chr. School, St. Thomas, Ont. Everyone is invited, at 7:30 p.m. at Parkside Collegiate, Sunset Dr., **St. Thomas,** Ont.
Apr. 26	Tour at the Ireland Estate in **Burlington,** Ont., on Guelph Line, south of Hwy. 5. Hours 2-4 p.m., 7-9 p.m. Entry $2.00. For info. call (416) 689-6297.
Apr. 26	Concert by "The Ambassadors" in the new CRC (Hwy. 53), **Ancaster,** Ont., at 8 p.m. Tickets: $3.00/person or $7.00/family. Proceeds for organ fund.
Apr. 26	25th Annual Spring Concert in Exeter United Church, James St., **Exeter,** Ont. By the Choirs and Brass of the Ontario Chr. Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission: adults $6.00, golden age and students $4.00. Time: 7:30 p.m.
Apr. 27	Spring Concert at 8 p.m. in the Bethel CRC, 716 Classic Dr., **London,** Ont. Participating choirs are: Shining Lights from Aylmer, Ingersoll Chr. Ref. Church Choir and Bel Canto Chr. Choral Society from London, Ont.
Apr. 30	25th Annual Spring Concert in the Rehoboth Chr. Ref. Church, Scugog St., **Bowmanville,** Ont. By the Choirs and Brass of the Ontario Chr. Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission: adults $5.00, golden age and students $3.00. Time: 8:00 p.m.
May 2-4	The All-Ontario Young Adults Day Rally in **Burlington** including: Fri.: sports night; Sat.: main speaker and workshops; Sun: worship service and lunch. For registration information contact Tina at (416) 522-3157.
May 4	Spring Concert by St. Thomas & District Male Choir "Crescendo" in Knox Presby. Church, Hincks St., **St. Thomas,** Ont. at 8 p.m.
May 7	Ladies of Quinte Region will host a convention at the Ambassador Motel, **Kingston,** Ont., starting at 9:30 a.m. Speaker: Rev. John Visser. Topic: "Rejoice and wait upon the Lord." Judy Foster of Women Alive will speak in the afternoon. Cost: $10.00. For info. call Shirley Tadema at (613) 384-3431.
May 16-19	Twelfth All-Ontario Y.C. Convention. Theme: "Trust and be Free." At Queen's University, **Kingston,** Ont. For registration contact your league secretary.
May 17	Sarnia Chr. School's Third Annual Family Breakfast and Bedding Plant Sale at the school, 1273 Exmouth St., **Sarnia,** Ont.
June 11	Hollandse Dag in Moorefield Park. Starts at 10 a.m. Speaker: Rev. Hans W. Zegerius. Take lunch along.
Aug. 5-7	1986 Coffee Break Convention at Red Lion Inn, **Bellevue,** WA. Main speaker: Rebecca Pippert. Contact Edna Kuipers, 19217-55th NE, Seattle, WA 98155 or phone (206) 365-9945.
Sept. 26 & 27	Concert by Homeward Bound. For more information contact Agnes Van Dyke, R.R.#1, Atwood, ON N0G 1B0 or phone: (519) 356-9006 after 6:00 p.m.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri.Mar.28	Tues.Mar.25	Wed.Mar.19-8:30a.m.	Thurs.Mar.20-8:30a.m.
Fri.Apr.4	Tues.Apr.1	Wed.Mar.26-8:30a.m.	Thurs.Mar.27-8:30a.m.
Fri.Apr. 11	Tues.Apr.8	Wed.Apr.2-8:30a.m.	Thurs.Apr.3-8:30a.m.

Singles Fellowship Day

for

single adults, widows, widowers and single parents

"Singles in the Image of God"

when: **Saturday, April 12, 1986**

at: **Bethel Christian Reformed Church**
London, Ontario

cost: **$30.00**

includes: singing, workshops, meals and social activities

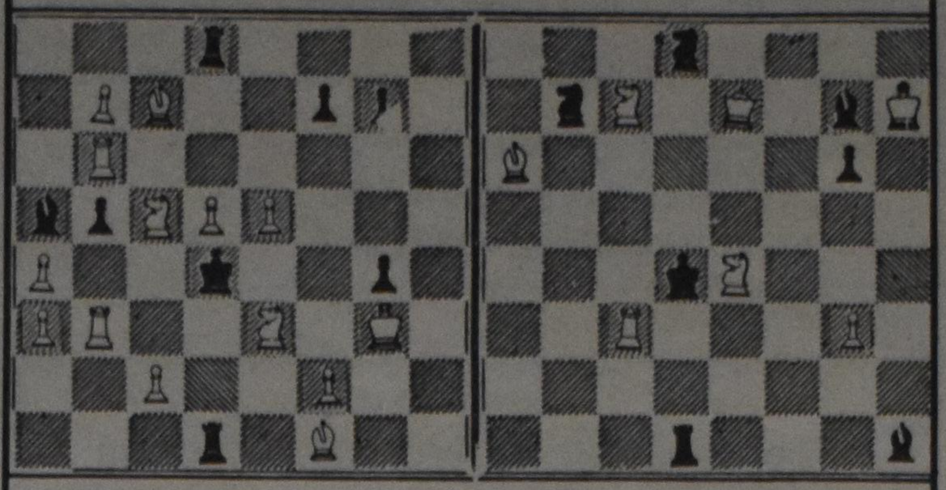
Register before March 29, 1986
c/o 246 Burnside Dr., London, ON N5V 1B9
make cheque payable to "Single Fellowship Day"

Let's Play Chess

P. Layer

SECOND SERIES OF PROBLEMS IN MARCH

#1086	#1087
C.F. Biesheuvel	F. Hoffman
Holland, 1968	Germany, 1970
8	7



14	7
3-mover 3 pts.	2-mover 2 pts.

Notes

1. Earning all of the three points available for #1086 will be difficult. Different mating nets must be constructed for all of the variations. Please give the key, threat and all variations.
2. The two-mover, #1087, is a little lighter. Please give the key and threat, if any.
3. The deadline for the March problems, #1084-1087 is April 20, 1986. Deadline will be extended for those subscribers living away from Ontario. Drop me a line.

THE JANUARY LADDER

Contestants Problems:	#1076	#1077	#1078	#1079	Sub. Total	Prev. Total	Total
Points:	3	2	3	2	10	Total	
K. Amsinga (X)	3	2	3	2	10	88	98*
G. Bloemendal (III)	3	2	3	2	10	53	63
J. Wilms (VIII)	0	2	3	2	7	54	61

*** Winner**

Comments

Congratulations to Mr. K. Amsinga who reached the top for the 11th time in 10½ years. We hope you can continue to reach the top many more times.

Your many perfect solutions teach all of us how to persevere. A choice of prizes will be sent to you soon.

Although #1079 had many tries, no one was caught. Accurate analysis by all. A free pamphlet is available for those who like to be introduced to the ladder contest, explaining some rules. Send for one now.

Solutions to the January Ladder

#1076 (Game Position): 1. P-R4, R-N5 ch., 2. KxP, RxP; 3. P-B4, RxP; 4. RxP ch., KxR; 5. RxB ch., and 6. KxR wins
Try: 1. R-R6 ch;, K-R4; 2. R-N4, P-N3; give Black more chances
#1077 (F. Bennett) Key: 1. R-N4 threat: 2. RxQP mate
#1078 (LaPierre) Key: 1. R-R5, threat: 2. R-R5 mate
1. --, P-K4; 2. K-N6 and 3. R-R8 mate
1. --, P-Q4; 2. RxP and 3. R-R5 mate
#1079 (Latzel) Key: 1. Q-B1 threat 2. Q-N1 mate

Stem van een verwant volk

Een van onze lezers stuurde ons een Afrikaans gedicht met de volgende notitie: "Misschien kunt U plaats vinden in C.C. voor dit gedicht. De stem van een volk met een groot verleden, waarmee, ondanks alles, nog steeds een bloedband bestaat, vooral voor ons ouderen." Het gedicht volgt hier.

Die stem van Suid Afrika

Uit die blou van onse hemel,
Uie die diepte van ons see,
Oor ons ewige gebergtes
Waar die kranse antwoord gee,
Deur ons ver verlate vlaktes
Met die kreun van ossewa —
Ruis die stem van ons geliefde,
Van ons land Suid Afrika.
Ons sal antwoord op jou roepstem,
Ons sal offer wat jij vra,
Ons sal lewe, ons sal sterwe,
Ons vir jou Suid Afrika.

Op U almag was vertrouend
Het ons vadere gebouw:
Skenk ook ons die Krag, o Here!
Om te handhaaf en te hou —
Dat die erwe van ons vad're
Vir ons kinders erwe blij:
Knegte van die Allerhoogste
Teen die hele wereld vrij,
Soos ons vadere vertrou het,
Leer ook ons vertrou, o Heer:
Met ons land en met ons nasie
Sal dit wel wees, God regeer.

Door G.J. Langenhoven

Calvinist Contact will publish **Summer Job Market** advertisements **FREE,** beginning in our next issue.

Send us your name, age, address and a *brief* description of your skills and the type of work you are searching for.

This special service will run until the end of May and is available only for secondary and post-secondary students.

Summer Job Market Works!

Send your ad to: Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

C.C. subscriptions to go up five cents per week

Since the fall of 1983 our one-year subscription rate has been $22.50. But the effects of inflation have been leaving their mark (e.g. increase in cost of newsprint, higher postal rates).

So it had to happen, sooner or later: *Calvinist Contact's* subscription rates will increase slightly on **April 1.**

We feel that the increase is modest. It works out to just over five cents more per issue. We trust that our faithful C.C. readers understand.

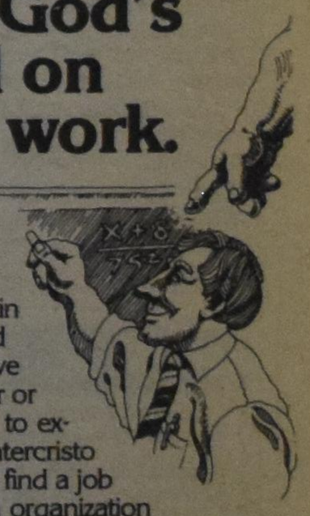
Effective April 1, 1986 the new C.C. subscription rates will be:

	Canadian Subscribers	U.S. Subscribers
6 months	$15.00	$13.50
1 year	$25.00	$22.50
2 yrs.	$47.50	$42.50
3 yrs.	$70.00	$62.50

Overseas Rates:
Airmail - $90.00
Surface - $45.00

Stan de Jong,
Manager

Feel God's hand on your work.



It's satisfying to know God is working through you in your job. And you don't have to be a pastor or bible teacher to experience it. Intercristo can help you find a job in a Christian organization where God best uses your professional skills.

Intercristo
The Christian Career Specialists
P.O. Box 33487, Seattle, WA 98133
Name
Address
City State Zip
I saw this ad in (Publication)

Dutch

Emigratie vanuit Nederland is gedaald

(Van een jaarverslag 1983 van de Christelijke Emigratie Centrale)

Hoewel de belangstelling voor emigratie nog steeds groot is, bleek in het verslagjaar toch dat door de beperkte mogelijkheden die de z.g. traditionele emigratielanden bieden, niet alleen het aantal vertrokken emigranten, maar ook het aantal aanmeldingen zijn gedaald.

Eén van de mogelijke verklaringen hiervoor is, dat veel belangstellenden ontmoedigd zijn geraakt door de, althans voorlopig, nog weinig hoopvolle toekomst voor "niet maat-emigranten." Misschien liggen in de aanduiding "voorlopig" toch nog verborgen lichtpuntjes ...

Zo komt er in Australië een groeiend onbehagen tot uiting over de sterke toestroom van Aziatische immigranten als gevolg van het thans gevoerde beleid. Het is niet uitgesloten, dat de publieke reakties over deze zaak tot zekere accent-verschillen bij het toelatings-beleid kunnen voeren, die gunstig kunnen uitwerken voor Westeuropese emigranten.

Ook de economische situatie in Australië vertoont tekenen van opleving. Dit is o.a. ook merkbaar aan een geringe uitbreiding van de lijst van beroepen, die niet op de lokale arbeidsmarkt kunnen worden gevonden en waarvoor in principe buitenlanders kunnen worden aangetrokken. Het betreft hier slechts hooggeschoolde beroeps-beoefenaren.

In Canada schijnt een groeiende belangstelling te bestaan om kleine zelfstandigen aan te trekken. Het betreft hier ondernemers die, behalve aan de ondernemer zelf, ook nog aan tenminste één Canadees werk verschaffen. De Canadese Overheid is voornemens aan dit project de nodige publiciteit te geven.

De emigratie naar Nieuw-Zeeland blijft beneden peil. Hoewel hier geen sprake is van een stringent toelatingsbeleid, is de belangstelling voor dit land verre van optimaal. Ook speciaal op Nieuw-Zeeland gerichte voorlichtingsavonden hebben niet de verwachte resultaten opgeleverd.

De overige twee traditionele emigratielanden, n.l. Brazilië en de Verenigde Staten, blijven wat betreft het aantal toegelaten emigranten vrij stabiel doch hebben, vanwege hun omvang, op de jaarlijkse vertrekcijfers relatief weinig invloed.

Wat de emigratie naar Zuid-Afrika betreft: deze bedroeg in 1983 ruim 400 personen. Het betreft hier grotendeels emigranten met een H.B.O.- of Universitaire opleiding. 30 tot 40% van deze emigranten brengt eerst een orientatiebezoek aan Zuid-Afrika en komt dan terug met een werkgeversverklaring, waarop zij zonder veel moeite een emigratie-visum krijgen. De Zuidafrikaanse Overheid betaalt 80% van de overtochtskosten. Verscheping van de inboedel is geheel voor rekening van de emigrant zelf. Zie statistiek hiernaast

Vertrokken in personen.					
Land:	**1979**	**1980**	**1981**	**1982**	**1983**
Australië	918	1.607	2.259	2.394	889
Brazilië	253	161	168	137	188
Canada	1.492	1.724	1.712	1.920	682
Nieuw-Zeeland	510	894	1.060	1.250	860
Verenigde Staten	320	320	412	381	326
Overige landen	29	56	66	84	209
Totaal:	**3.522**	**4.770**	**5.677**	**6.166**	**3.154**

Spreiding Nederlandse emigranten in Canada

Volgens de in 1981 gehouden volkstelling wonen er in Canada 408.255 Nederlanders en personen van Nederlandse origine. Hiervan zijn 210.800 mannen en 197.455 vrouwen. De bevolkingsgroep is als volgt over de onderscheiden provincies en territoria verspreid:
Zie statistiek hiernaast

Ook de aanwezigheid van personen van Nederlandse afkomst in verschillende Canadese steden is interessant. Voor een aantal steden gelden de volgende cijfers:

Toronto	34.220
Winnipeg	12.605
Regina	2.125
Saskatoon	3.520
Calgary	14.150
Edmonton	17.475
Vancouver	28.220
Victoria	4.815
Halifax	4.345
Montreal	5.270
Hamilton	16.960
Kitchener	5.470
London	9.780
Oshawa	4.330
Ottawa/Hull	6.385
St. Catharines/Niagara Falls	9.595

De census-cijfers 1981 wijzen uit, dat het aantal in Nederland geboren Canadezen 156.645 bedraagt.

Spreiding:	Aantal personen:	Percentage:
Ontario	191.125	46
British Columbia	72.285	17
Alberta	65.060	15
Manitoba	33.870	8
Saskatchewan	17.215	4
Nova Scotia	13.500	3
Quebec	8.055	boven 1
New Brunswick	4.400	boven 1
P.E.I.	1.355	beneden 1
Newfoundland	680	beneden 1
Yukon	395	beneden 1
NWT	315	beneden 1
Totaal:	**408.255**	**100%**

Jongerenprogramma's

Canada:

In 1983 hebben zich 93 deelnemers aangemeld voor het Jonge boeren-programma van Nederland naar Canada. Hiervan zijn er 64 geplaatst en vertrokken, 29 zijn om diverse redenen afgewezen.

Voor het Algemeen Jongeren-programma Neder-land-Canada hebben zich 37 deelnemers aangemeld. Hiervan zijn er uiteindelijk 28 vertrokken, terwijl er 9 zijn afgewezen. Voor het doorlopen van een stage in Nederland hebben zich 42 candidaten aangemeld in Canada. Hiervan zijn er 11 in Nederland geplaatst, 10 afgewezen en 21 bleken onplaatsbaar. Aan het tabaksplukkers-programma hebben in 1983 87 personen deelgenomen.

Het belangrijkste verschil tussen het Jonge boeren-programma en het Algemeen Jongeren-programma is, dat de deelnemers aan het eerstgenoemde programma vooraf worden geplaatst door de Nederlandse landbouw - en emigratie - attaché in Canada met zijn medewerkers. De deelnemers aan het Algemeen jongeren-programma moeten daarentegen zelf een belangstellende werkgever in Canada zoeken. Dit geschiedt meestal via persoonlijke en familie-relaties.

Voor 1984 heeft de Canadese Regering de quota voor deelneming aan deze programma's vastgesteld op 70 resp. 30 deelnemers. Behalve het opdoen van buitenlandse ervaring speelt ook het stimuleren van de emigratie bij deze programma's een indirecte rol.

Canada laat het oog vallen op de markt van China

Ben Malkin

(Canadian Scene) — Het bezoek van de Eerste Minister van Japan, Nakasone, aan Canada was een onderdeel van een proces van hofmakerij. Canada wil zijn culturele - en handelsbetrekkingen verbeteren met Japan, waar Canada, dat vroeger een handelsover-schot had, nu een tekort heeft.

Maar hoewel men het in Ottawa over 't algemeen er over eens is dat deze hofmakerij met Japan wel productief zal zijn — Japan is op één na de grootste handels-partner van Canada, na de Verenigde Staten — is er ook toenemende belangstelling voor een meer intensieve ontwikkeling van een markt met nog grotere mogelijkheden — die van China.

Op het moment lijkt Japan op de Chinese markt aan de kop te liggen. In een artikel van Hem. C. Jain, professor bij de faculteit van handelskennis aan de Universiteit van New Brunswick, lezen wij:

"Om zijn economie te moderniseren zet China dikwijls de maatschappijen overzee op volgorde naar hun technologische vooruit-gang. Het lijkt erop dat terwijl firma's in de Verenigde Staten de beste reputatie genieten in telecommunicatie, hogere electronica en ruimte-technologie, Japanse firma's bekend staan om hun uitstekende auto's, staalfabrieken en — produkten en electronica voor de consument.

"Tot nu toe lijken Japanse firma's het leeuwendeel te hebben van de buitenlandse handel van China.

"Over het geheel genomen hebben Japanse multinationale firma's culturele, geografische en organisatorische voordelen boven Noord-Amerikaanse firma's. Veel Japanners spreken vloeiend Chinees en zijn tot en met op de hoogte van Chinese aangelegenheden. De grote Japanse bedrijven hebben grote aantallen personeel in China wonen.

"Japanse handelsmaatschappijen kunnen via hun wereldwijde netwerk van informatie en inlichtingen aan specifiek Chinese behoeften voldoen en kunnen ingewikkelde en enorm grote pakketten veel sneller leveren dan hun concurrenten. De verhouding tussen de regering en het bedrijfsleven in Japan is er eerder een van samenwerking dan van tegenstanders."

Minister vraagt om medewerking aan de volkstelling

Alyn Edwards

(Canadian Scene) — 3 juni is de datum van de volkstelling in Canada.

Logistisch is dat een duizelingwekkende onderneming waarbij 45.000 tijdelijke werk-nemers betrokken zijn, voor meer dan de helft studenten.

Als een voorbeeld van deze gigantische taak moet het bureau van Statistics Canada voor British Columbia en de Yukon het voor elkaar proberen te krijgen dat 4.500 vertegenwoordigers van de volkstelling bij elke voordeur in dat gebied een formulier bezorgen. Iedere man, vrouw en kind moet geteld worden. Bijna 6.000 gezinnen wonen in flatgebouwen waar het soms moeilijk is om de mensen thuis te treffen omdat ze zo'n uithuizig leven leiden.

Het parlementslid uit B.C., Pat Carney, de Minister van Energie, Mijnen en Grondstoffen, beschrijft de betekenis van de telling als "een raam waarbinnen de grondregel van de democratie — een stem per persoon — verzekerd blijft, omdat dat de basis is waarop de zetels in het parlement verdeeld worden en waarop de grenzen van de districten worden bepaald."

Miss Carney legt er de nadruk op dat het van het grootste belang is voor het succes van de volkstelling dat iedereen meewerkt.

"In het leven van ieder land is een volkstelling een nationale inventarisatie — wat we bereikt hebben en welke richting we uit gaan," zegt zij. "Het is een nationaal familieportret en we worden allemaal verzocht om, bij wijze van spreken, samen te werken met de fotograaf — Statistics Canada."

Dutch

Onder de streep

John Van Harmelen

Wie is Eduard Gerdes?

Ds. Jan de Liefde (1814-1869) was doopsgezind predikant te Woudsend, en daarna te Zutphen. Hier kwam hij in conflict met de gemeente, omdat hij te rechtzinnig was. Hij scheidde zich af en begon evangelisatie werk te doen in Duitsland, in de Rijnprovincie. Vandaar ging hij naar Amsterdam en daar begon hij evangelisatiediensten te houden elke zondag en door de week op de Goudsbloemgracht. Geen beste buurt! Hij stichtte een evangelistenschool en één van de leerlingen was Eduard Gerdes.

Gerdes ging eerst op school bij Andriessen, de vader van de bekende schrijver van kinderboeken. Later kwam hij bij ds. De Liefde in de kost en die onderwees zijn 'studenten' in de dogmatiek, exegese, homiletiek, algemene geschiedenis en aardrijkskunde. Het evangelisatiewerk werd gedaan onder de arbeidersbevolking van Oostenburg, Kattenburg en Wittenburg. Na de oprichting van de Amsterdamse afdeling van de 'Vereniging tot Heil des Volks' treffen we Gerdes aan als de eerste voorzitter. De bekende schrijver Hoogenbirk beschreef hoe hij als tienjarige jongen in de kinderkerk van ds. De Liefde's kerkgebouw 'Eben Haëzer' onder het gehoor van Gerdes zat. "Nog zie ik," schrijft hij, "zijn hoge, brede, deftige gestalte. Nog hoor ik zijn zware stem met een eigenaardig accent. Wat kon hij smakelijk vertellen, hij zat altijd vol verhalen en raadsels."

Over de vraag of men met de kinderen St. Nicolaasavond of Kerstfeest mocht vieren hadden de predikanten Heldring en Chantepie de la Saussaye in het jaarboekje "Magdalena" van 1854 ernstig van gedachten gewisseld. Het resultaat was dat de Duitse Kerstfeestviering om een verlichte kerstboom ook in de Nederlandse Reveilkring plaatsvond. Als gevolg daarvan werd er natuurlijk gevraagd om een vertelling van de kerstgeschiedenis en een kerstverhaal. Maar ook een kerstgedicht. In 1857 schreef ds. De Liefde het eerste kerstverhaal, en Gerdes dichtte zijn eerste kerstlied: "Er ruist langs de wolken een lief'lijke Naam," dat werd voor de eerste maal gezongen door de kinderen van de zondagsschool in het kerkgebouw van ds. De Liefde, om later ontelbare malen te worden herhaald.

Later vindt u Gerdes in de Veenkoloniën, in Doetinchem. Dan in Haarlem, waar hij als volksschrijver rusteloos werkzaam was. En maar schrijven .... Gerdes luidde met zijn boek "In de duinen" een nieuw tijdperk in voor de christelijke jeugd en schonk deze jeugd, toen De Liefde's "Timotheüs" niet meer ging, een nieuw tijdschrift in zijn "Samuël."

Hij maakte ook veel studie van de vaderlandse geschiedenis, en gaf de vrucht van die studie in veel gelezen boeken.

Zijn leerboeken voor vreemde talen werden gebruikt tot in de beste scholen voor de jeugd en beleefden vele herdrukken.

30 oktober 1877 vindt u Gerdes in een samenspreking met Dr. A. Kuyper. Toen werd Gerdes de 'editor' van het weekblad De Heraut om in dat blad de "kinderrubriek" te verzorgen.

In 1878 ging hij weer terug naar Doetinchem, nam zijn intrek in een villa aan de Tramweg. In dat huis zag Hoogenbirk, onder andere, de mooie leunstoel, eens door Groen van Prinsterer gegeven aan ds. De Liefde, doch toen in het bezit van Eduard Gerdes.

Hij schreef ook een boek over allerlei inrichtingen op het gebied van de inwendige zending onder de titel: "Christelijke Philantropie." Het verscheen te Nijmegen in 1880.

Hij stierf in 1898 en ligt begraven te Doetinchem. Op de grafsteen staat gebeiteld: Ter nagedachtenis van de dichter van "Er ruist langs de wolken" van de zondagsschoolkinderen in Nederland.
(Chr. Encyclopedie, 1ste dr. Korte Chr. Enc. kol. 360, 659)

I hear in the air

English translation
Rev. W. Kuipers † 1933
Dutch text: E. Gerdes

I hear in the air, 'neath the canopy blue
Sweet notes of a Name, most resplendent and true;
No Name that is sweeter, more blessed for men,
It heals all our wounds and restores us again.
Know ye, know ye, whose Name that is?
That Name is my Saviour's, my hope and my bliss.

In truth our Redeemer this blest Name can bear,
of Jesus, the Saviour, a Name bright and fair;
So great was His love that He shed on the tree
His own precious life-blood to set His own free.
Know ye, know ye our Saviour-King?
who left Father's mansions redemption to bring?

One day all creation shall bow to the Lord;
E'en now, 'mong the angels His Name is adored.
May we at His coming, with glorified throng,
stand singing His praises in Heaven's great song:
"Jesus, Jesus, Saviour adored
of all men and angels forever the Lord."

Copyright 1928 Rev. W. Kuipers

Daar ruist langs de wolken een lief'lijke Naam

E. Gerdes (1821-1898)

Daar ruist langs de wolken een lief'lijke Naam,
die hemel en aarde verenigt te saam.
Geen naam is er zoeter en beter voor 't hart,
Hij balsemt de wonden en heelt alle smart.
Kent gij, kent gij die Naam nog niet?
Die naam draagt mijn Heiland, mijn lust en mijn lied!

Die Naam is naar waarheid mijn Jezus ook waard,
want Hij kwam om zalig te maken op aard;
Zo lief had Hij zondaars, dat Hij voor hen stierf,
genade bij God door Zijn zoenbloed verwierf.
Kent gij, kent gij die Jezus niet, die, om ons te redden,
de hemel verliet?

Eens buigt zich ook alles voor Jezus in 't stof,
en d'engelen zingen voortdurend Zijn lof.
O mochten w'om Jezus verheerlijkt eens staan,
Dan hieven wij juichend de jubeltoon aan:
Jezus, Jezus, Uw Naam zij d'eer
want Gij zijt der mensen en engelen Heer!

De armoede van de theologie

Op 2 december jl. aanvaardde prof. dr. N.T. Bakker het ambt van hoogleraar aan de theologische faculteit van de Universiteit van Amsterdam.

De titel van zijn openbare rede, waarmee hij het ambt van hoogleraar aanvaardde, luidde: "Over de armoede van de theologie."

De armoede van de theologie komt voort uit het feit dat zij leeft van een voorwerp waarover zij niet kan beschikken, nl. "het vreemde, vrije, grondeloze Woord" als de (enige) Zelfopenbaring van de vrije en soevereine God.

Aan de hand van een drietal centraal theologische gezichtspunten werkt prof. Bakker de armoede van de theologie uit: de vrijheid Gods, de christologie en het geloof.

Wanneer het vrije, levende Woord van God het enige waarheidscriterium van de theologie is, dan moeten alle zekeringen en garanties buiten de zelf-werkzaamheid van het Woord alleen vervallen. Voor de moderne mens, met zijn nadruk op autonomie, vrijheid en vooruitgang, is de nadruk op de vrijheid en uitverkiezing Gods — "gedachten die uit het wezen van de theologie onmogelijk zijn weg te denken" — een aanstoot en ergernis. De principiële armoede van de theologie wordt op die manier een aanleiding tot resolute afwijzing van de theologie.

Aangewezen op de Ander

Prof. Bakker werkt het armoedekarakter van de theologie ook uit op het punt van de christologie. De vrijheid Gods is geen in de lucht zwevend begrip, maar concretiseert zich, krijgt uiteindelijk en definitief gestalte in een enkel mensenleven: Jezus Christus, het vleesgeworden Woord. In het afzien van het eigen zelf en het volstrekt aangewezen zijn op de Ander ligt christologisch gezien het tweede armoede-aspect van de theologie.

Deze armoede heeft, zo zegt prof. Bakker, ook vergaande maatschappelijke consequenties. De exclusieve binding aan Jezus Christus betekent inclusief de binding aan "de minste mijner broeders." (Matth. 25:40)

Prof. Bakker kan het zo stellen: "De theologie van de armoede begint bij de armoede van de theologie." Hij waarschuwt voor elke aanpassing van de theologie aan het autonome zelf-bewustzijn, ook in een totalitair klimaat, waar theologie enkel nog kan worden gedoogd als ideologie.

Gehoorzaamheid zonder waarborg

Tenslotte wordt de armoede van de theologie gemotiveerd vanuit het geloof. Het "alléén door het geloof" houdt in een afzien van alle eigen bezit en ervaringen, een ongeconditioneerd vertrouwen en gehoorzaamheid zonder waarborgen en zekeringen.

Een algemene antropologische onderbouw van het geloof, criteria van plausibiliteit, of een roep om natuurlijke theologie, het zijn alle ongeoorloofde pogingen om aan de armoede van "de vrije, ongedekte geloofswerkzaamheid" te ontkomen.

Toch is het christelijk geloof zeker geen blind autoriteitsgeloof. Prof. Bakker legt het accent op het vrijheidskarakter van het christelijk geloof, de in vrijheid plaatshebbende ontmoeting met het Woord, dat de Vrije Liefde zelf is.

Evenals de armoede van de theologie ontstaat aan de ontmoeting met de Vrije Liefde, zo wordt de armoede opgeheven door de vrije toewending van de Liefhebbende.

Overgenomen uit Kerknieuws, 10 januari, 1986.

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Persoverzicht

Carl D. Tuyl

Onze Minister voor Energie, Pat Carney, is het nu eindelijk zat. Olieprijzen op de wereldmarkt zijn omlaag gegaan als de thermometer in een ijsberg, maar we konden het verschil nauwelijks merken.'' Dat moet nu maar eens uit zijn,'' zo zegt onze minister. En als je die tegen je krijgt is het einde nog niet in zicht. We zullen maar hopen dus dat er schot in de prijsverlagingen komt.

Onze Minister van Justitie deed van de week ook een duit in het zakje. Hij drong er op aan dat de regering in haar praktijk zich zou gedragen in overeenkomst met de clausule over burgerrechten in de grondwet. Onder andere zou dit dan betekenen dat de R.C.M.P. geen homoseksuelen meer zou mogen weren. Dat gaf de spotprenttekenaren van alle kranten goeie inspiratie. De suggestie dat gedwongen pensioen op vijf-en-zestig jarige leeftijd tegen de wet was werd vooral door de vakbonden met weinig enthousiasme ontvangen. Ook de rol van vrouwen in het leger kwam weer in bespreking natuurlijk.

Ik vraag me af hoe lang het zal duren voordat de houding van de kerken tegenover vrouwen getest zal worden in het raam van onze grondwet.

De nieuwe begroting werd gewogen door Jan en Alleman en de reakties waren over het algemeen gunstig. Jammer dat de regering de begroting met een parlementair trucje er door kreeg. Dat was niet nodig geweest gezien het feit dat de regering een meerderheid van 211 stemmen in de Kamer heeft.

We mogen wel even een ogenblik stilte houden voor onze Minister van Jeugdzaken, alhoewel het nog niet helemaal zeker is dat haar portfolio ontijdig is heen gegaan. In de hele begroting was geen cent voor haar te vinden. In een soort kat-in-nood-sprong wees Madame Champagne er op dat juist haar departement zo lekker zieltjes kon winnen voor de P.C.'s. Die brief kwam natuurlijk in de handen van de oppositie terecht, en in de Kamer ging het van dik hout zaagt men planken. Ik denk niet dat Madame Champagne voorlopig voor belangrijker posities in aanmerking zal komen.

Er werd verwacht dat de man-zonder-lack-Erik Nielsen, een grootscheepse bezuiniging zou afkondigen. De kranten noemden een bedrag van vijf biljoen dollars. Dat is nog's wat anders dan veertig cent bezuinigen door geen King pepermunt te kopen.

U en ik, wij zouden wel eens willen weten wat er verkeerd is met onze spoorwegen. De hoop dat de treinen op tijd zouden lopen hebben we al jaren geleden opgegeven, maar het zou toch wel aanbeveling verdienen als we een soort garantie zouden kunnen krijgen dat ze tenminste op de rails zouden blijven. Zoals het er op't ogenblik bij staat is dat helemaal geen zekere zaak. Fietsen is veiliger dan 't spoor, en vaak ook vlugger.

Er is een hongerstaking aan de gang in Ottawa. Oh zegt U: zeker weer een stelletje van die ongewassen langharige peaceniks. Maar nee hoor, het is deze keer een senator die protesteert tegen de opheffing van jeugdprogrammas, in het bijzonder het Katimavik programma dat een soort vrijwillige arbeidsdienst was.

Dictators hebben het hard te verduren de laatste tijd. Marcos die zo om en bij de hele staatskas van zijn land leeg gestolen had wordt het vuur aan de schenen gelegd om het geld terug te brengen waar het hoort. Duvalier kan met al zijn gestolen geld geen tehuis vinden. Er is een opstand van onderdrukten aan de gang over de hele wereld. Portugal verkoos voor het eerst een burger als president. Het militaire regiem van generaal Pinochet in Chilie staat op instorten en iedereen behalve Botha en gezellen zelf, ziet in dat het regiem in Zuid Afrika ten ondergang gedoemd is.

De vrijheidsdrang kan niet altijd onderdrukt worden. Oud Indië-gangers weten daar van mee te spreken. Er zijn nog heel wat dictators aan de macht in de wereld. Ik zal U er eens een paar noemen: Bouterse in Suriname, Doe in Liberië, Mobutu in Zaire, Hafez Assad in Syria, Kim Sung in Noord Korea, Khadafy in Lybia, Mengistu Haile Mariam in Ethiopië, en niet te vergeten de Ayatollah in Iran.

Het was van de week precies twee honderd jaar geleden dat de eerste presbyteriaanse dominee in Montreal arriveerde, en nu twee honderd jaar later zijn er in Canada meer Mohammedanen dan Presbyterians. Het kan verkeren.

Nog even een bijdrage van de NCRV radiogids: ''Zijn rauwe wortels gezond dokter?'' ''Nou en of, mevrouw, ik heb er tenminste nog nooit één op mijn spreekuur gehad!''

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Books

Drama

Reclaiming drama for the church

Swords into Plowshares: A Collection of Plays About Peace and Social Justice, collected by Ingrid Rogers. Elgin Illinois: The Brethren Press, 1983. 281 pp., softcover. Reviewed by Douglas Loney, Grimsby, Ontario.

Ingrid Rogers has put together in one volume an interesting collection of nearly 30 short plays, intended mainly for performance in churches, Christian schools and Sunday Schools, on the themes of peace and social justice. Rogers is herself the author of five of the plays; the others were submitted to her by playwrights in response to advertisements placed "in several peace publications." Rogers' goal is "to promote the cause of the Prince of Peace through acting."

Discussions on peace

To promote thoughtful discussion of peace and justice among Christians by reclaiming the medium of drama for instruction within the church is certainly a laudable intention. Although we have a long tradition in the use of other arts in worship and instruction, we Reformed people have too long neglected drama. And several of the plays Rogers offers are intelligently conceived and thoughtfully constructed (with a view to ease and economy of performance) so that they might indeed find good use in schools and churches, to direct our thoughts toward peace. One worthy example is Luise Van Keuren's "William's Pruning Hooks," an entertaining and compelling play about the gentle integrity of a Massachusetts Quaker hardware merchant who refuses during the Revolutionary War to sell bayonets to the militia of his own colony. Van Keuren has a gift for depicting character with grace and economy, and a sure instinct for tightly focused dramatic conflict.

Undramatic didacticism

But not all of the contributors to *Swords into Plowshares* have taken Van Keuren's example — to trust the medium of drama, and their own expertise in the medium, as sufficient to convey their concepts of peace and justice — and this makes the collection a disappointment. Too often these playwrights merely *tell* their audiences what to think, instead of providing a fuller and subtler presentation of theme through plot, dialogue and characterization. An example of such blatantly undramatic didacticism is Dorothy Friesen's "Naboth's Vineyard,"; while its five scenes do draw interesting parallels between Ahab's crime against Naboth and the actions of a fictitious American banana-importing company against its Philipino farmers, but the interspersed readings from I Kings drive the thematic point home with great hammer blows, shattering any dramatic unity and power the play might have had.

Faith a slippery concept

Rogers admits that, as she selected plays, the criterion of artistic beauty was secondary to the criterion of didactic strength. But when one considers the collection's potential usefulness in Christian schools and churches, perhaps a more serious flaw is that Rogers has chosen plays about peace which are "faith-centred" in only the very broadest terms: thus, for example, a play about "Jesus as Prince of Peace" is set next to a play about Mohandas Gandhi's "faith" in the ideal of peace itself. "Faith" becomes rather a slippery concept in the book. It is clear that, if the collection is to find a use in church and school, its plays will need to be set very carefully in their appropriate historical and cultural contexts, reflecting as they do such a diversity of Christian (and non-Christian) perspectives.

Rogers is surely correct when she says that we should reclaim drama for worship and instruction. But such reclaiming demands dramatic material which is Christ-centred and Christ-exalting; such plays must furthermore be allowed to function as works of dramatic art; they must not become merely sermons in fancy dress.

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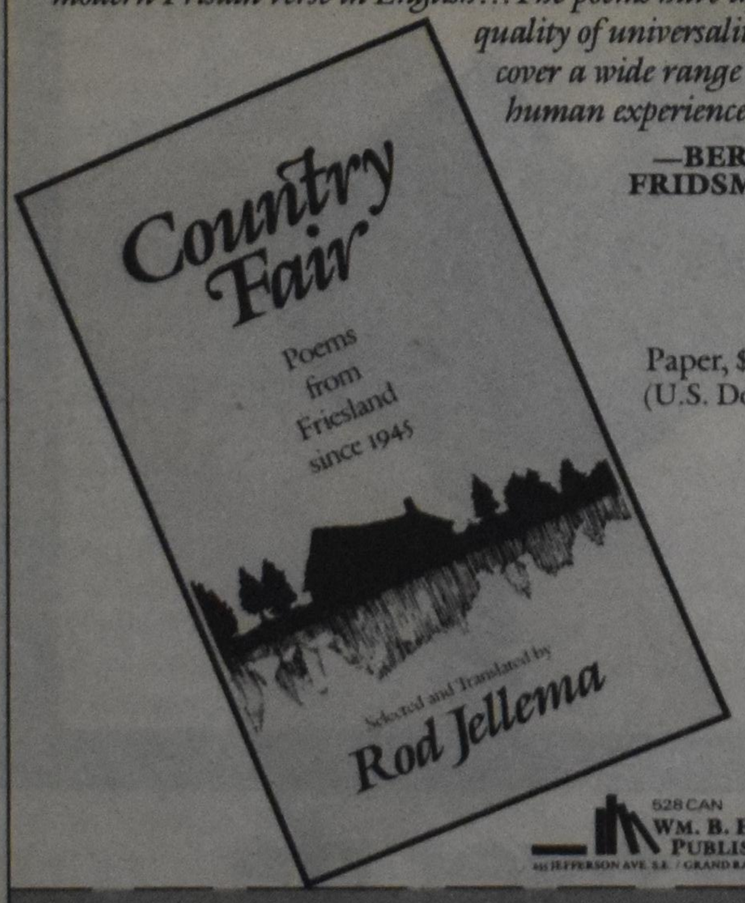

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Biblical exposition

The Psalms: the voice of the church

A Christian Handbook to the Psalms by R.E.O. White; Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1984. Softcover, 220 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

The Psalter, essentially a miniature library comprising five slender volumes of Hebrew poetry, has never failed to inspire, to console, or admonish God's people. Its message is still as up-to-date as ever. Augustine called the Psalter "the one voice of the whole church." In the early history of the church, candidates for ordination had to know it by heart.

The Psalter enshrines the depth and vitality of religious experiences. A Christian who neglects the Psalms impoverishes him- or herself spiritually. R.E.O. White, Baptist minister and retired principal and lecturer at the Baptist Theological College of Scotland, has written a careful but non-technical study on the meaning and value of each Psalm. In his introduction, White explores some of the basic features of the Psalms: their themes, their prominent features and their headings and closures. The treatment of each Psalm is brief. The difficult words of phrases are explained, and a few comments for either inspiration or admonition are added. Suggestions called "New Testament Echoes" are included to encourage the reader to further Bible study.

White calls the Psalter a wide collection of anonymous poems. They reveal human kind's deepest thoughts about God, and our own struggles, frustrations, longings and hopes. This is all true. However, the Church has always viewed the Psalter not primarily as a book that reveals the inner struggles of the soul, but as the revelation of God. White fails to emphasize this fact. The human factor is there of course, but so is the divine.

Pastors and teachers will profit from this book, which combines scholarship with Christian piety. A good resource for sermon preparation and instruction.

Fiction

A spellbinder for children

Foxy by Helen V. Griffith. New York, Greenwillow Books, 1984. Hardcover, 135 p., $13.50. Reviewed by Christine Farenhorst-Praamsma, Owen Sound, Ontario.

This book will appeal to boys age 10 and up, as well as to girls. It's a bit reminiscent of *The Yearling*, although it reveals a much more modern step of life. A boy and his dog .... We read this story as a family after supper in just one week. My oldest daughter, aged 13, couldn't wait and read it on her own. My youngest son, age seven, was spellbound.

This book is highly recommended for holiday reading. Take it on your Easter holidays or camping this summer.

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